

T H E
NATURE, PROPERTIES, BLES-
SINGS, and SAVING GRACES,
OF THE
COVENANT of GRACE,
OPENED and APPLIED,
I N
LII S E R M O N S,
On 2 SAMUEL xxiii. 5.

Preached at NEW-MILLS in LOUDON.

By that zealous and faithful Minister of the Gospel,
Mr. *JOHN NEVAY*, Minister there,
In the Time of Scotland's purest Reformation.

*Written by the Author's own Hand, in a very fair Manu-
script, from which this is printed. Never before published.*

To which is added,
TWO LETTERS, written by the Author to his
Parishoners when he was in *Holland*

ISAIAH lv. 3. *Incline your Ear, and come unto me ; bear, and your
Souls shall live ; and I will make an everlasting Covenant with you,
even the sure Mercies of David.*

PSALM xxv. 14. *The Secret of the Lord is with them that fear him ;
and he will shew them his Covenant.*

G L A S G O W :
Printed for WILLIAM YOUNG, and sold by ROBERT SMITH,
at the Sign of the Gilt-Bible, Salt-Mercat. 1748.





To the Right Honourable,

J O H N

ADVERTISEMENT.

THAT there is in the Hands of the PUBLISHER, *Thirty-nine* excellent Sermons, upon *Christ's Temptations*, preached by the same AUTHOR, at *New-Mills*: The which, if the Publisher finds suitable Encouragement in what he hath already published, he is most willing to communicate to the Use of the Publick also.

To the Right Honourable,

J O H N,

Earl of Loudon, Lord
MAUCHLINE, &c.

Right Honourable,

SINCE the following SERMONS upon the
Covenant of Grace, were preached in
your Lordship's own Parish Church of
Loudon at *New-Mills*, at that Time when
your noble and honourable Great-Grand-Fa-
ther, the Earl of *Loudon*, not only as a princi-
pal Peer of the Nation, but also as Lord high
Chancellor of *Scotland*, was such an eminent
Instrument, in the Lord's Hand, to establish in
this Nation, both in Church and State, the pur-
est Reformation that ever was established in
any particular Nation under the New Testa-
ment Dispensation; and that the fervent Zeal,
accord-

The Epistle Dedicatory.

according to Knowledge, against Popery and Slavery, and all the open Attempts of the Sons of Babel, who have been invading the Land, and seeking our Destruction and Misery, and Steadfastness to the Protestant Interest which formerly possessed your noble and honourable Progenitors, yet remains with you; I fixed upon your Lordship, as the only Person to whom these SERMONS should be addressed; that so this Posthumous Work may appear publickly to the World, under your Lordship's gracious Protection.

THAT the Lord, of his Free-Grace, may bestow all Covenant Blessings upon you, and your noble and honourable Family, that may make you happy in this Life, and that which is to come, is the Desire of,

May it please your Lordship,

Your Lordship's most humble,

and most obedient Servant,

Thripland in
Egelsbam, }
Jan. 5. 1748. }

WILLIAM YOUNG.

T O T H E
R E A D E R.

Christian Reader,

IF thou art one who art sensible of thy miserab'e Condition by the Fall of *Adam*, thou wilt see nothing more worthy of thy Pains and Study, than the true Knowledge of the Covenant of free Grace; which gives a Gospel Discovery of the Way of fallen Man's Recovery from the State of Sin and Misery, and bringing him into a State of Grace and Favour with the Lord: The Foundation of which is the Covenant of Redemption, entered into betwixt the Father and the Son from all Eternity: For, from this Covenant, in its Contrivance, Accomplishment, and Application, comes all Man's Happiness: For, if this Covenant had not been, fallen Man had been in no better Condition than fallen Angels, who are reserved in everlasting Chains, under Darkness, unto the Judgment of the great Day, *Jude. ver. 6.* Jesus Christ, the second Person of the ever blessed Trinity, who is God equal with the Father, in Being, Power, and Glory, had never taken on him Man's Nature, had never fulfilled the Law in Man's Stead, by laying down his Life a Ransom for many, *Mat. 20. 28.* had never died for our Sins, nor been raised again for our Justification, *1 Cor. 15. 3.* *Rom. 4. 25.* had never been our Advocate with the Father, to make continual Intercession for us, *1 John 2. 1.* *Heb. 7. 25.* had never been the End of the Law for Righteousness, to every one that believeth in his Name, *Rom. 10. 4.* had never been made of God unto us Righteousness, Sanctification, and Redemption, *1 Cor. 1. 30.* and therefore, there had been no Justification from the Curse of the Law, no Access to God, no Reconciliation with

with him, no Fountain opened to the House of *David*, and Inhabitants of *Jerusalem*, for Sin and for Unclean-
ness, *Zech.* 13. 1. no Sanctification of the Spirit, no Belief of the Truth, *2 Thess.* 2. 13. no regenerating Grace, no Victory over Satan, the World, and indwelling Sin, no Restoration to the Likeness and Image of God, no Communion and Fellowship with God in Time, nor Enjoyment of him to Eternity: For, if the Covenant of Redemption, or, Suretyship, had not been entered into betwixt the Father and the Son from Eternity, God had never entered into a Covenant of free Grace and Reconciliation with Man, thro' Christ Jesus; since the first is the Foundation and Establishment of the last; and then, the World had never known *the great Mystery of Godliness, God manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*, *1 Tim.* 3. 16. and the wonderful great Love that the Father hath bestowed upon the elect World, that they should be called the Sons of God, *1 John* 3. 1. And since this new and living Way (in the Covenant of Grace) whereby God brings many Sons into Glory, is wholly out of free Grace and undeserved Favour, it may justly be the Wonder of all the Godly in Time, and the Admiration of the general Assembly and Church of the First-born in Heaven, to all Eternity.

Many excellent Treatises have been written upon the Covenant of Grace; yet there are so many great Mysteries to be found therein, that there is still need of a further Discovery thereof; and therefore, all that hath been said on this excellent Subject by others, doth not in the least make what is treated on by the reverend Author, in the following Sermons upon the Covenant of Grace, the less useful; especially considering that many Things in them are in a more plain, easy, distinct, and edifying Method, and more adapted to weak Capacities (whose Knowledge cannot comprehend and take up what is written in learned Treatises on this Subject) than any that I know of: And, besides this, there is such a great Depth of the infinite Wisdom, Love, and Mercy of God to fallen Man, in the Covenant of Grace, that no Man can find out the same to Perfection,

tion, *Job* 11. 7. For, altho' all that ever hath been written upon this pleasant Subject were put in one Volume, it might justly be said of it, as the Queen of *Sheba* said of the Wisdom and Riches of *Solomon*, that the one Half was not told, *1 Kings* 10. 7.

As the following Sermons are very plain and easy, so they are very sound, solid, and edifying: not with the enticing Words of Man's Wisdom, but in Demonstration of the Spirit and Power, *2 Cor.* 2. 4. and the Doctrines therein advanced very clearly proven from the Word of God.

The famous Author is of the same Judgment with other orthodox Divines, in asserting that the Covenant of Grace is conditional, and that Faith is the alone Thing required as the Condition thereof: This makes the publishing of these excellent Sermons the more necessary at this Time, when these two old *Antinomian* Errors, *viz.* *That Faith is not the Condition of the Covenant of Grace*, and *that Assurance is of the Essence of Faith*, are revived by some Preachers, and too well believed by some People, who (as it appears by their Practice) do not, with the noble *Bereans*, *Acts* 17. 10, 11. try these Tenets by the Rule of holy Scripture, but take them as Truths upon the Authority of their Preachers: Now, since these Errors are publickly taught and defended, I must crave the Reader's Patience, till I shew my Opinion in Opposition to them both:

I. *Concerning Faith being the Condition of the Covenant of Grace*: Lest I should be mistaken, as a Favourer of that legal Doctrine of *Papists* and *Arminians*, which ascribes Salvation, in Whole or in Part, to Man's Free-will or Good works, I do chearfully own, that Faith is neither the efficient nor meritorious Cause of Man's Salvation: for, (1.) The efficient Cause of Man's Salvation is only the Free-Grace of God alone, who loves freely, *Hos.* 14. 2. justifies freely, *Rom.* 3. 4. and gives the Water of Life freely, without Money, and without Price, *Rev.* 21. 6. and 22. 17. *Isa.* 55. 1. (2.) The formal Condition of the Covenant of Grace, as it is the Covenant of Suretyship, made betwixt the Father and the Son from Eternity concerning the Son's ransoming, redeeming, purchasing, and buying of the Elect World, to be a peculiar People

to himself, *Matth.* 20. 28. *1 Pet.* 1. 18. *Rev.* 5. 9. *Acts* 20. 28. *2 Cor.* 6. 20. *Psalms* 135. 14. *Tit.* 2. 14. is the whole active and passive Obedience of Jesus Christ, even all that he did and suffered, as the Lord our Righteousness, to satisfy the Justice of God for, and to reconcile the Elect World to himself, without imputing their Trespases to them, *Jer.* 23. 6. *Heb.* 9. 14. *2 Cor.* 5. 19. and this is the only alone meritorious Cause of the Elect's Justification and Salvation; for the Lord laid on him the Iniquities of them all, *Isa.* 53. 6. by his Stripes they are healed, Verse 5th, by his own Blood he hath obtained eternal Redemption for them, *Heb.* 9. 12. by having his Body nailed to the Cross, and his Soul made an Offering for Sin, *1 Pet.* 2. 24. *Isa.* 53. 10. But, (3.) Altho' Faith is no meritorious Cause of Man's Salvation, yet, in as much as it is the instrumental Cause thereof, I do affirm, That, according to the Constitution of the Covenant of Grace, as it is the Covenant of Reconciliation, made betwixt God and Man, thro' Christ Jesus, the Mediator of this new Covenant, *Heb.* 12. 24. Faith is so required, as a Condition on our Part, that all the Mercies promised therein, as to their particular Application, are suspended from all Men by the Giver of them, until this Condition of Faith be performed; so that none can be justified, have their Iniquity pardoned, be interested in Christ, or obtain Salvation, until, by the direct Act of Faith, they believe in the Lord Jesus Christ: And in this Sense, and none else, I affirm, That true and saving Faith, which is the free Gift of God, *Eph.* 2. 8. and Act of the Creature, *Hab.* 2. 4. *Luke* 7. 50. *Heb.* 12. 2. is the Condition of the Covenant of Grace; and, I suppose, none will deny that Faith is the Condition of the Covenant of Grace, in this Sense, except *Antinomians*, and the Men of their Confederacy, who cannot endure the Word, *Condition*, in the Covenant of Grace: But, that Faith is such a Condition of the Covenant of Grace, as makes particular Application of the purchased Redemption of Jesus Christ, to every Soul that is or shall be justified and saved, is abundantly evident from many Scriptures, particularly from these following, *Rom.* 5. 1. *Therefore, being justified by Faith,*

Faith, we have Peace with God, through our Lord Jesus Christ. Acts 13. 39. And by him all that believe are justified. Rom. 3. 28. Therefore, we conclude that a Man is justified by Faith. Gal. 3. 24. That we might be justified by Faith. Chap. 2. 16. We have believed in Jesus Christ, that we might be justified by the Faith of Christ. John 1. 12. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name. Eph. 2. 8. For by Grace are ye saved, thro' Faith, and that not of yourselves, it is the Gift of God. Rom. 10. 9. If thou shalt confess with thy Mouth the Lord Jesus Christ, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved. Luke 7. 50. And he said unto the Woman, Thy Faith hath saved thee. Mark 16. 16. He that believeth, and is baptized, shall be saved. John 3. 16. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. Ver. 36. He that believeth on the Son hath everlasting Life. Acts 16. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House: Yea, Faith in the one, and Unbelief in the other, are the only distinguishing Marks of these who shall be saved, and these who shall be damned; as these Scriptures plainly prove, Mark 16. 16. John 3. 18, 36. which could not be, if Faith in no Sense were the Condition of the Covenant of Grace.

II. The second Error is, *That Assurance is of the Essence of Faith*: Now, tho' I believe, that the Assurance of Salvation is attainable in this Life, as these Scriptures plainly shew, Cant. 2. 16. and 6. 3. Psalm 22. 1. Job 19. 25. 2 Sam. 23. 5. Gal. 2. 20. and that it is every Person's Duty, to give all Diligence to make their Calling and Election sure, 2 Pet. 1. 10. yet, I positively deny, that Assurance is of the Essence of Faith; for, there may be, and undoubtedly are, in many, who have the first Being and Beginning of saving Faith, an inward resting of the Heart upon the Power, All-sufficiency, Wisdom, Mercy, Faithfulness, and Truth of God, who is able to save to the uttermost all that come to God thro' Christ, Heb. 7. 25. for Salvation, which is accompanied with

many Doubts and Fears, without the certain Assurance of the Mind, and Testimony of the Spirit of God, that what the Lord hath promised to Believers in general, shall be made out to the Person's self in particular, *Psal.* 37. 7. *John* 3. 9. *Esther* 4. 16. *Dan.* 3. 17, 18. And this Faith, which is called, by some, the Faith of Adherence, is acceptable with the Lord, where the Faith of Assurance is wanting; which appears from the following Instances of several, who had Faith but not Assurance; as, (1.) These who had the weak Hands, the feeble Knees, and the fearful Heart; who were exhorted to be strong, and encouraged with God's Purpose concerning them, that he would come and save them, *Isa.* 35. 3. (2.) Those, who, when they walked in Darkness, and had no Light, were exhorted to trust in the Lord, and to stay upon their God, *Isa.* 50. 10. (3.) *Heman the Ezraite*, who was under Darkness and Terror, thro' the whole Tract of his Time, *Psal.* 88. throughout. (4.) *Asaph*, who cried to the Lord in the Time of his Trouble, refused to be comforted, was troubled; so that his Spirit was overwhelmed; his Eyes kepted waking, and was made to complain, that the Lord had cast off for ever, and would be favourable no more, &c. *Psal.* 77. 1, — 12. (5.) The Leper, that came to Christ, and worshipped him, saying, *Lord, if thou wilt thou canst make me clean*, *Matth.* 8. 2. (6.) The Man who brought his Son to Christ, to be delivered of the dumb Devil, who cried out, and said with Tears, *Lord, I believe, help thou mine Unbelief*, *Mark* 9. 24. (7.) We read that Christ delivers some, who, for Fear of Death, were all their Life time subject to Bondage, *Heb.* 2. 15. This puts it out of Doubt, that some shall obtain eternal Life at the End of Time, who never, in all their Life-time, had the Assurance of it; and this, as all the rest of these Instances, are a plain Confutation of this *Antinomian* Error, that Assurance is of the Essence of Faith: And, if the Experience of the Saints may be admitted to bear witness in this Matter, upon due Trial, it shall be found, that it is with many true Believers, as it was in another Case, with the four leprous Men, who, in the Time of the great Famine of

Sama-

Samaria, resolved to enter upon the most possible Way of saving their Lives, without the Assurance of the Event, till Time evidenced it, *2 Kings* 7. 3. 4. And, as it was with *Esther*, when she said, *Esther* 4. 16. *So will I go in unto the King, and if I perish, I perish*: And as it was with *Job*, when he said, *Chap.* 13. 15. *Though he slay me, yet will I trust in him.*

As this Doctrine, *That Assurance is of the Essence of Faith*, is false, being contrary to the Word of God, so it is very dangerous; for, thereby, every Person, tho' never so godly, who wants Assurance of Salvation, must be judged to be in a State of black Nature, since every Person is in a natural State, till once they have saving Faith in Being: And this is a most harsh and unwarrantable Censure, to pass upon such as are exercised unto Godliness, yet tossed with Tempests and not comforted, *Isa.* 54. 11. because they are under various Doubts and Fears, concerning their Interest in Christ; and such as are vainly puffed up by their fleshly Mind, with an imaginary Assurance, which, according to this Doctrine, they attained unto at the very first breathing of Faith upon their Souls; which is neither according to the Law and the Testimony, nor yet builded upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone, *Isa.* 8. 20. *Eph.* 2. 20. must be judged the only Saints upon Earth; and the Doctrine that denys that Faith in any Sense is the Condition of the Covenant of Grace, is no less dangerous; for, if this were granted, it would undeniably follow, that People may be saved without Faith, tho' they never believe in the Lord Jesus Christ; and that the Condemnation of such as perish under the Light of the Gospel, is not founded upon their dying in Unbelief, and not believing upon the only begotten Son of God: I heartily wish, that such as belong to the Lord, may be delivered from such dangerous and false Doctrine.

But, good Reader, to detain thee no longer, I must tell thee, That the Reverend *Author* of the following *Sermons*, was Minister at *New-Mills* in *London*; where these Sermons were preached, in the Time of *Scotland's* purest Reformation; where his Name and Memory is yet sa-

your, as it ought to be; for, besides his Soundness in the Faith, shining Piety in his Conversation, and Diligence in his ministerial Function, he was also very zealous against several Steps of Defection, which were contrary to Scotland's covenanted Work of Reformation; of which, these following are a few Instances: (1.) When the Earl of *Calender*, and Major General *Middleton*, cruelly persecuted the well-affected People in the West of Scotland, in their Estates, Lives, and Consciences, because they would not join in the Duke of *Hamilton's* unlawful Engagement of War against *England*, which was a manifest Breach of the Solemn League and Covenant, he, with several other Ministers, and well-affected People in the West, out of Zest to God, his Cause, and Covenant, made Opposition at *Mauchline-Muir*, in the Month of *June*, 1648, to that malignant Persecution of *Calender* and *Middleton*, according to their Covenant Engagements. (2.) When, in Consequence of setting up the Head of Malignants, *Charles II.* upon the Throne, as supreme Magistrate, the pretended General Assembly at *Edinburgh* and *St. Andrews*, in the Year 1651, did ratify and approve the publick Resolutions, of bringing the justly excluded Malignants again, into Places of publick Power and Trust, in Judicatories and Armies, he was one of these who faithfully witnessed and protested against that sad Course of Covenant-breaking. (3.) After that wicked Tyrant, *Charles II.* broke Covenant with God and Man, by overturning the whole covenanted Work of Reformation, and imposed the Oath of Allegiance, in which the Supremacy was included, he, for his Honesty, in refusing this unlawful Oath, was banished from the Dominions of the three covenanted Nations, about the latter End of the Year 1662. After he was gone to *Holland*, the Place of his Exile, he still retained the Affection of a careful and loving Pastor to his old Parishoners of *London*, which he evidenced by the several affectionate Letters, which he sent them from *Holland*, and by his sending them the following Sermons upon the Covenant of Grace, with thirty-nine Sermons upon *Christ's Temptations*, as his last Legacy; all written with his own Hand, for their Edification and strengthening in that evil Time.

As it is hoped, that the following Sermons will be very acceptable to all the Godly into whose Hands they come, so more especially, to the Parishoners of *London*, in whose Parish Church they were preached, and for whose Use they were sent from another Nation, by as faithful a Minister as ever laboured among them; from whose own Hand-write and original Manuscript they are printed; and the Lord's Providence of preserving them, and bringing them to the Publick, after they were for a long Time lost from the Parish of *London*, ought to be acknowledged with Thankfulness.

That the Lord by his Blessing may make the following Sermons useful for the Information, Strengthening, Edification, and Comfort of many of the Lord's People, is the earnest Desire of,

Christian Reader,
Thy sincere Friend,
6th, 1748.

WILLIAM YOUNG.

An Acrostick upon the Name of Mr. JOHN NEVAY.

MOST famous and renowned Seer,
A Pastor, who did Burden bear:
Such Zeal for Truth inflamed thee,
To witness for Christ faithfully;
Enduring unjust Banishment,
Rather than please ill Government,
In what was unlawful for thee,
Oath binding to Supremacy;
Holding that Christ was King supreme,
Now, when thou'rt dead, doth raise thy Fame:
No Tyrant now can banish thee;
E'er thou'rt from such Monsters free,
Ventur'd thy all to win the Prize,
And like to Dung did Earth despise,
Yet know'it now where true Comfort lies.

A List of SUBSCRIBERS Names.

Parish of Newmills.

- | | |
|--|---|
| <p>JOHN Morton Baillie.
 James Smith Baillie.
 James Brown Baillie.
 James Richmond Baillie.
 John Mason jun. Weaver.
 James Smith jun. Weaver.
 James Smith Weaver.
 James Richmond jun. Weaver.
 James Richmond Weaver.
 Alexander Richmond Weaver.
 John Brown Maltman.
 John Brown Taylor.
 Andrew Young Shoe-maker.
 James M'Junkin Weaver.
 Gavin Morton Carter.
 Robert Lawson Weaver.
 William Wylie Weaver.
 Allan Gilchrist Smith.
 Archibald Jamieson Portioner.
 James Mitchel Smith.
 James Muckel Portioner.
 John Aird Merchant.
 Robert Morton Merchant.
 Andrew Jamieson Portioner.
 John Wilson Taylor.
 William Woodburn Shoe-maker.
 Hugh Torrence Carrier.
 Matthew Cochran Flesher.
 Nichol Richmond Shoe-maker.
 James Robb Servant.
 Andrew Muckel Barber.
 Hugh Young Tanner.
 John Morton jun. Wright.
 James Morton Shoe-maker.
 James Young Wright.
 John Lawrie Portioner.
 John Campbell Officer.
 William Woodburn.
 James Thomson Weaver.
 William Walker Tanner.</p> | <p>Robert Woodburn Tenant.
 John Glas Servant.
 John Millar Tenant.
 John Pollock in <i>Newton</i>.
 Thomas Gilchrist.
 Stephen Torrence.
 Janet Borland.
 John Finlay Tenant.
 James Mair Servant.
 John Borland Tenant.
 John Finlay Tenant.
 Jean Anderson.
 John Thomson Tenant.
 John Morton Tenant.
 James Morison Tenant.
 John Morton Miller.
 Alexander Nisbet Tenant.
 George Mair Portioner.
 Hugh Campbell Servant.
 George Brown Tenant.
 George Hutcheson Tenant.
 Robert Nisbet Tenant.
 Hugh Aird Tenant.
 Hugh Mair Tenant.
 Hugh Campbell Tenant.
 John Walker Portioner.
 James Small Servant.
 William Millar Tenant.
 Andrew Millar.
 Peter Aird Tenant.
 Thomas Muckle Tenant.
 James Adam Wright.
 George Brown Servant.
 James Lennox Tenant.
 James Rankin Wright.
 George Richmond Tenant.
 John Dykes Tenant.
 George Campbell.
 Archibald Guthry Weaver.
 James Nisbet Millar.
 James Nisbet Smith.
 John Mason Wright.</p> |
|--|---|

SUBSCRIBERS NAMES. xv

Robert Woodburn Shoe-maker.

Elizabeth Nisbet.

Parish of Mauchline.

John Young Weaver.

Thomas Lermont Wright.

JOHN Adam Wright.

Robert Tod Weaver.

Alexander Brown.

Hugh Paton Tenant.

Matthew Richmond.

Robert Paton Tenant.

Alexander Richmond.

Alexander Thomson Weaver.

John Jackson Tenant.

Parish of Sorn.

John Campbell Tenant.

JOHN Henry Portioner.

William Muckle Tenant.

John Cowan Servant.

William Wilson Tenant.

John Henry

James Mitchel.

John Richmond Portioner.

James Brown Tenant.

William Henry Weaver.

John Smith.

Barbara M'Geehen.

Archibald Campbell.

James Richmond Portioner.

John Thomson.

George Richmond.

John Lambie Servant.

Thomas Morton Portioner.

Andrew Aird.

Parish of Ewandale.

Parish of Galloway.

ANDREW Hamilton Portioner.

Michael Cochran Portioner.

GEORGE Nisbet Portioner.

John Bryson Shoe-maker.

George Hunter Miller.

John Borland.

James Campbell Portioner.

John Fairie Merchant in Strathaven.

Hugh Mair Tenant.

12 Cop.

John Lambie Maltman.

Parish of Eaglesham.

William Lambie Weaver.

John Leacock Portioner.

JOHN Young Tenant.

William Leacock Portioner.

James Orr Tenant.

John Richmond Portioner.

Isobel Orr.

John Nisbet Coupar.

John Burns Workman.

George Mair Merchant.

Janet Paterson.

Alexander Mitchel Portioner.

Andrew Young Tenant.

Alexander Morton Smith.

Alexander Young.

Alexander Mair Merchant.

James Young jun.

John Anderson Portioner.

James Young Tenant.

John Fodge.

Robert Paterson Servant.

Hugh Muir Tenant.

John Bryson Weaver.

James Law Portioner.

Andrew Wallace Tenant.

Parish of Finnick.

William Wallace.

JOHN Howie Tenant.

Andrew Smith.

Stephen Torrence.

Michael Reid.

Robert Gemmil Cordiner, 12 Cop.

Michael Reid jun.

John Young.

John Orr.

The Rev. Mr. Alexander Marshal

Minister of the Gospel at Craig-

head, 2 Cop.

William Young.

Margaret Young.

Mar-

xvi SUBSCRIBERS NAMES.

Margaret Young jun.
Margaret Orr.
Andrew Orr.
James Reid Mason.
John Watton.
Arthur Gilmor Tenant.
John Finlay Tenant.
Hugh Montgomerie Tenant.
John Orr Servant.
Robert Young Taylor.
William Wallace Tenant.
William Gilmor Tenant.
William Bryson Tenant.
Peter Wallace.
Andrew Wilson Tenant.
Andrew Young Tenant.
Margaret Young.
James Park Servant.
Andrew Young Tenant.
John Turner Servant.
James Young Tenant.
Margaret Young.
Hugh Wallace.
Hugh Sym Tenant.
Alexander Sym.
Thomas Gilmor Tenant.
William Wallace.
James Crawford Tenant.
James Warnock Tenant.
Andrew Brown.
William Brown.
William Crawford Tenant.
John Reid Tenant.
John Montgomerie Tenant.
Robert Montgomerie.
William Allison.
James Armour Tenant.
Janet Armour.
Robert Cunningham Tenant.
James Brown Tenant.
Robert Cunningham Tenant.
David Cunningham.
James Howie Tenant.
Mary Pollock.
John Watton Tenant.
William Davidson Tenant.
Robert Clyde Tenant.
Anna Clyde.
Margaret Morton.
Janet Faulds.

John Fulfurd Flether.
John Fulfurd jun.
Helen Gilmor.
Alexander Young Carrier.
Robert Fulfurd Weaver.
Robert Fulfurd Flether.
John Clark Weaver.
John Hamilton.
William Gibson Weaver.
Robert Wyllie.
Margaret Young.
Alexander Fulfurd Mason.
James Montgomerie Taylor.
Andrew Faulds Taylor.
Robert Howie.
William Mather.
Robert Reid.
William Anderson Portioner, 12
Copies.
WILLIAM BRYSON Tenant.
John Reid Servant.
John Reid Servant.
Robert Young Millar.
Robert Craig Tenant.
Andrew Craig Tenant.
John Brown Shoe-maker, 12
Copies.
Andrew Brown.
John Faulds Tenant.
Alexander Young Tenant.
James Pollock Tenant.
Alexander Young Tenant.
Andrew Gilmor Tenant.
James Gilmor.
John Pollock Tenant.
David Donald Tenant.
Alexander Wilson Tenant.
John Hamilton.
Robert Gilmor.
John Connel Weaver.
Thomas Craig Mason.
Janet Stuart Servant.
David Breckenrig Mason.
Elizabeth Breckenrig.
John Wilson Tenant.
William Wilson Coupar.
James Wilson Tenant.
James Hamilton Tenant.
Robert Pennar Weaver in Arrary.
James Gilmor Coal-grieve, Campsie.
Parish

SUBSCRIBERS NAMES. xvii

Parish of Kilbride.

JOHN Granger.
 Andrew Lindsay Tenant.
 John Russel Tenant.
 Janet Struthers.
 John Paterfon Tenant.
 James Granger Portioner.
 James Dalgleish Tenant.
 James Paterfon Tenant.
 John Lindsay Servant.
 Christopher Russel Servant.
 William Riddel Weaver.
 Robert Wilson.
 James Struthers Tenant.
 James Allan.
 James Russel Servant.
 William Lindsay Farmer.
 William Lindsay jun.
 James Wallace Mason.
 John Crawford Portioner.
 William Wilson Weaver.
 James Strang Portioner.
 Robert Warnock Tenant.
 Gavin Semple jun.
 Alexander Lindsay Tenant.
 William Struthers Servant.
 William Park Portioner.
 John Park.
 Alexander Lindsay Servant.
 Robert Fleming Portioner.
 John Orr Tenant.
 William Burns Workman.
 John Arneil Weaver.
 John Lindsay Miller.
 Robert Young Tenant.
 Christopher Crawford.
 James Wilson Portioner.
 John Bruning Portioner.
 Alexander Dalgleish Servant.
 Robert Strang Merchant.
 William Strang Portioner.
 James Young Tenant.
 John Struthers Shoe-maker.
 Andrew Strang.
 Andrew Lindsay Portioner.
 James Strang Tenant.
 William Craig Tenant.
 Robert Lindsay.

Robert Sudderland.
 John Allan Weaver.
 William Hood Weaver.
 Andrew Gilmor Portioner.
 James Hamilton Shoe-maker.
 James Smith Weaver.
 John Russel.
 William Strang.
 Robert Nasmith.
 John Fleming Mason.
 John Paterfon Portioner.
 John Reid Merchant.
 Robert Dalgleish Taylor.
 James Dykes jun.
 Robert Wardrop Tenant.
 William Graham Portioner.
 James Alexander Portioner.
 Alexander Aikenhead Tenant.
 Agnes Craig Servant.
 Archibald Park Portioner.
 John Jackson Weaver.
 John Reid Tenant.
 Andrew Allan Tenant.
 William Barr Tenant.
 James Smith Tenant.
 John Marshal.
 Alexander Young Portioner.
 James Jackson.
 James Pollock Portioner.
 John Wilson Portioner.
 Thomas Watt Mason.
 Alexander Pollock Weaver.
 Jean Pollock.
 Katharine M^cAlister.
 John Bows Tenant.
 John Mather.
 Stephen Russel Portioner.
 John Wilson Tenant.
 Andrew Russel Smith.
 George Blackwood Smith.
 John Watson Taylor.
 John Lyon Portioner.
 John Shaw Tenant.
 James Hamilton Tenant.
 James Wardrop Portioner.
 William Wallace Workman.
 Francis Wilson Servant.
 John Fleming Workman.
 William Smith Portioner.
 Mr. John Wylie Schoolmaster.

xviii SUBSCRIBERS NAMES.

Andrew Park Portioner.
Robert Steven Portioner.
Robert Strang Mason.
William Lindsay.

Parish of Glasgow.

JAMES Allan Tenant.
Thomas Allan Tenant.
James Thomson Tenant.
Thomas Sempie Wright.
William Riddel Tenant.
John Smith Tenant.
Hugh Fleming Tenant.
John Young Mason.
Gavin Marshall Tenant.
John Hamilton Tenant.
William Struthers Tenant.
Gabriel Thomson Servant.
James Lawson Servant.
Hugh Lambie Tenant.
John Riddel Weaver.

Parish of Mearns.

ANDREW Faulds Portioner.
Thomas Pollock Tenant.
William Man Tenant.
John Harvie Portioner.
Robert Ciark Portioner.
John Greg Mealman.
George Herbertson Tenant.
Robert Sym Smith.
Robert Lithgow Tenant.
James Millar Shoe-maker.
John Man Weaver.
James Allison Tenant.
William Tod Taylor.
John Wilson Shoe-maker.
John Clark Miln-wright.
James Allison Tenant.
Agnes Rankin.
Alexander Watson.
James Man Tenant.
William Gilmor Tenant.
William Paisly Weaver.
Allan Gilmor Portioner.
Thomas Pollock Portioner.
George Craig Portioner.
John Gilmor Portioner.

Robert Howie Portioner.
John Russel Tenant.
James Hunter Miller.
Walter Pollock Tenant.
John Faulds.
Neil Murdoch Tenant.
James Pollock Tenant.
Thomas Law Shoe-maker.
William Hamilton Weaver.
William Watson Portioner.
Alexander Kyle Weaver.
Andrew Smith Shoe-maker.

Parish of Carmunnock.

JOHN Parker Tenant.
Robert Gilmor Servant.
William Rowand Shoe-maker.
Robert Armour Tenant.
Robert Robertson Tenant.
Robert Orr Mason.
John Gilmor.
Thomas Finlay.
Andrew Thomson Tenant.
James Craig Servant.
Thomas Cochran Weaver.
John M'Clellan Weaver.

Parish of Neilson.

JOHN Pollock Tenant.
John Craig Tenant.
John Erstone.
James Crawford Miller.
Matthew Anderson Portioner.
Thomas Andrew Miller.
John Howie Tenant.
Robert Dunlop Miller.
John Barr Tenant.
James Fergushill Weaver.
James Erstone Portioner.
William Renfrew jun.
James Howie.
John Craig.
James Stuart Tenant.
James Cochran Tenant.
John Biggar Servant.
Allan Carlwal.
William Bowie Weaver.
Alexander Crawford Mason.

SUBSCRIBERS NAMES. xix

Robert Smith Land-labourer.

Jean Cochran.

Thomas Carswal Merchant.

Thomas Craig Carrier.

Thomas Craig.

John Muir Taylor.

Thomas Stuart Portioner.

John Stevenson.

James Stevenson.

Alexander Lochhead.

Thomas Robertson.

Margaret Lochhead.

Margaret Robertson.

John Stevenson.

Town and Parish of Paisley.

JAMES Wilson Merchant, 12 Copies.

Matthew Jamieson Tenant.

Thomas Young Tenant.

William Barr Tenant.

Margaret Muir Servant.

James Cumming Weaver.

Matthew Kyle Tenant.

James Scot Weaver.

John Stuart Taylor.

Hugh Blair.

John Barr.

Robert Schlater Cleek-man.

John King Bleacher.

David Cross, 12 Copies.

Alexander Thomson Tenant.

James Martin.

John M'Farlane.

James Bunyan Tenant.

John Wilson Weaver.

Robert Thomson Tenant.

Robert Wishart Weaver.

William Ralston.

John Greenlees.

John Anderson Shoe-maker.

Robert How Taylor.

William Stuart.

John Kirkwood.

William Leech Weaver.

William Harvie in *Beath*.

Parish of Eastwood.

ARTHUR Watson Tenant.

David Speir Weaver.

Matthew Watson Mason.

Walter Dunlop Servant.

John Sym Tenant.

John Hamilton Tenant.

John Faulds Tenant.

Robert King Miller.

William Fleming.

Robert Craig jun.

Allan Stuart Taylor.

William Burnside Weaver.

James Burnside Weaver.

John Burnside Weaver.

William Edmiston.

Moses Pollock Taylor.

Elizabeth Finlay.

Agnes Deans.

Mary Taylor.

Allan Graham Cordiner.

John Smith Weaver.

John Duncan.

John Maxwell jun. Mason.

James Hall Weaver.

Robert Biggar Weaver.

John Craig.

John Story Weaver.

Robert Smith Tenant.

Richard Deans Shoe-maker.

Robert Renfrew Mason.

Robert Boyd Cordiner.

Parish of Cathcart.

JOHN Watson Tenant.

John Barr Smith.

Andrew Young Tenant.

William Cumming Weaver.

Matthew Watson Wright.

John Ker Tenant.

John Urie Tenant.

John Granger Dyer.

Thomas Thomson Smith.

John Maxwell Tenant.

Adam Young Tenant.

Robert Love Smith.

Parish

xx SUBSCRIBERS NAMES.

Parish of Govan and Garbals.

ALEXANDER Cook Taylor.
 John Marshall.
 William Jarvie Tenant.
 James Anderson Maltman.
 John Scouler Portioner.
 John Parker Dyer.
 George Anderson Wright.
 William Park Cordiner.
 Peter Playfair Merchant.
 William Thomson Portioner.
 Alexander Scouler Mason.
 Thomas Young Cordiner.
 William Shiels Land-labourer.
 James Shiels Chapman.
 James Duncan Land-labourer.
 James Wilson Mason.
 William Currie Land-labourer.
 Thomas Graham.
 John Campbell Hammer-man.
 John Reid Taylor.
 John Cunningham Weaver.

City of Glasgow.

ANDREW Lockhart Merchant.
 James Watson Stay-maker.
 John Boyd Stay-maker.
 James Porter Heel-maker.
 John Wilson Servant.
 Patrick M'Adam Servant.
 James Provan Servant.
 David Strang Merchant.
 Thomas Tod Stocking-maker.
 James M'Nair Cordiner.
 Andrew Hunter Cordiner.
 John Wright Indweller.
 James Peadie Indweller.
 Hector Peacock Fleisher.
 William Russel Weaver.
 Andrew Hunter Mason.

Daniel Black Taylor.

Hugh Reid Shoe-maker.

George Glen Tenant in *Roughbill*.

John Campbell Coal-hewer in *Lightburn*.

Town and Parish of Hamilton.

GAVIN Hamilton Tenant.
 James Renwick Tenant.
 James Smith Weaver.
 William Millar Weaver.
 John Naismith Shoe-maker.
 Gavin Torrence Shoe-maker.
 John Warnock Shoe-maker.
 William Barr Shoe-maker.
 James Naismith Shoe-maker.
 Robert Coupar Wright.
 John Robertson Weaver.
 John Burns Wood-cutter.
 William Brown Smith.
 Francis Davidson Weaver.
 Jean Wilson.
 Thomas Paterson Shoe-maker.
 Jean Allan.
 William Adam.

Parish of Leadbills.

THOMAS Telfer Miner.
 John Atchison Miner.
 Alexander Beattie Miner.
 William Gemmil.
 James Rowan Miner.
 Laurence Porteous Miner.
 William Denholm Miner.
 James Smith Miner.
 William Logan Miner.
 John Richard Portioner in *Moor-kirk*.
 Robert Tannahill Stationer in *Kilmarnock*.
 Robert Armour Bonnet-maker there.

SERMONS

(1)

S E R M O N S

O N

2 S A M U E L xxiii. 1, 2, 3, 4, 5.

2 SAM. xxiii. 1.

Now these be the last Words of David: David the Son of Jesse said, and the Man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel, said, &c.

DAVID in his Time was in many and various Cases; sometimes, in the Depths, and crying out of them, *Psal. cxxx. 1.* otherwhiles, *Deep calling unto Deep*, but he not able to call; for all the Waves and Billows had gone over him, *Psal. xlii. 7.* at another Time, his Feet were set on a Rock, and his Goings established, *Psal. xl. 2.* but while he thought that his Mountain stood strong, God hid his Face, and he was troubled, *Psal. xxx. 7.* sometimes, he was sorely straitned, Fear was on every Side, *Psal. xxxi. 13.* at another Time, the Lord set his Feet in a large Room, *v. r. 8.* of that same Psalm; sometimes, like a Pelican in the Wilderness, and Owl in the Desert, *Psal. cii. 6.* in his banished State; otherwhiles, singing Triumphs upon his Throne to the Lord, Songs of Deliverance

A

liverance from all his Enemies, *Psal. xviii.* Title of the same; sometimes, resolving to *walk in his House with a perfect Heart, Psal. ci. 2.* at another Time, he findeth his House not so with God: Now, he cometh to his last Reckoning, about his publick Calling, and about his personal and domestick Carriage also, he is seeking the Shore, and out of his Sea of Troubles, and Depths of sad Exercise, he cometh to Land upon the Plank of the sure and everlasting Covenant, and maketh a Song for altogether, once for all, he singeth a sweet *Requiem* to his Soul.

In this Scripture, we have, first, the Preface, in which we have, 1. This holy Man describing himself, *ver. 1.* 2. His Warrant, for what he speaketh and singeth, *ver. 2, 3.* 3. He reflecteth upon his publick Administration, and readeth a Lecture to Rulers, *ver. 3, 4.* 4. He reflecteth upon his House, Court, and Family, and findeth them not such as they should have been; so he rolleth himself upon, and taketh hold upon the well-ordered Covenant, that so he might come to a Soul Rest, *ver. 5.* 5. He taketh notice of the Sons of *Belial*, who lived without Yoke; who either would never enter in Covenant, or made no Bones to break it; he describeth their wretched Manners, and woeful End, *ver. 6, 7.*

DOCT. 1. From the Preface, *ver. 1.* where these Words are called the last Words of *David*; it is this, *That the last Words of holy Men are to be observed and remembered.*

The Spirit doth record the last Words of *David*, and he singeth sweetly in them; the last Words of *Jacob*, in *Gen. xlix.* and of *Moses*, in *Deut. xxxiii.* *Stephen's*, in *Acts vii.* particularly in *ver. 59, 60.* especially, *Christ's* last Words before his Death, *Luke xxiii. 34.* praying for his Enemies, and in *ver. 43.* on the Cross giving a Kingdom, *John xix. 26, 27.* taking Care of his near Friends, in *ver. 28.* thirsting more to have the Work of Redemption perfected, than for bodily Refreshing; and in *ver. 30.* of that *chap.* that precious Word, *It is finished*; and that Word, in *Matth. xxvii. 46.* *My God, my God, why hast thou forsaken me?* and that last Word of all,

all, spoken with a loud Voice, in *Luke* xxiii. 46. *Father, into thy Hands I commend my Spirit*; he went not away in a Cloud; and then his last Words after his Resurrection; and before his Ascension, *Luke* xxiv. from *ver.* 44. till near the End of that *chap.* and his last Words from Heaven after his Ascension, *Rev.* xxii. 16,—21. The last Words of holy Men are most to be observed, 1st. Because then, they are near and have a quick Scent of Heaven, *Acts* vi. 15. with vii. 55, 56. 2^d. Last Words leave best Impression, *Acts* xx. 38. 3^d. Then, Men may speak most freely, and give impartial Testimonies.

Use 1. Against those who are nothing moved with the Words of holy Men, either first, or last; even *Joseph's* Brethren were such once, in *Gen.* xxxvii. 19. *Issmael* oftener, though but once recorded, *Gen.* xxi. 9. Such were the *Epicureans*, and *Stoicks*, *Acts* xvii. 18.

Use 2. Study the Gospel, and listen to it; lay it up in the Heart, and obey it from the Heart, *Rom.* vi. 17. There you have the last Words of Christ, *Heb.* i. 1. and his confirmed Testament, *Heb.* ix. 16, 17.

Doctr. 2. From *David's* Parentage reported by himself, *Godly Men neither are, nor need to be ashamed of their poor Beginnings.*

The Son of *Jesse* was of small Account with King *Saul*, 1 *Sam.* xx. 30, 31. so was he also with *Doeg*, 1 *Sam.* xxii. 9. and with *Nabal*, 1 *Sam.* xxv. 10. *David* himself also, when he came to reckon with God, thought little of his House or Kindred, 1 *Chron.* xvii. 16. So did *Gideon*, *Jud.* vi. 15. Yet *David* here singeth of his Pedigree, 1. Because, he was of the holy Patriarchal Seed. 2. The lower his Rise was, there was in it the higher Commendation of the Lord's free Favour, 1 *Chron.* xxix. 14. 3. He was not in Danger to be puffed up by this, as wicked Men use to be; see it in *Saul*, comparing 1 *Sam.* ix. 21. with xx. 30. but *David* knew it well, *that verily every Man at his best Estate, is altogether Vanity.* *Psal.* xxxix. 5. 4. He knew that Christ was to spring from the same Root, *Isa.* xi. 1,—10. liii. 2.

Use 1. Against Pride in those that cannot hear of their own poor Beginnings and Extractions; Pride breeds Forgetfulness, and it breeds Disdain.

Use 2. It may be of profitable Use, often to remember our poor Beginnings; the Holy Ghost calleth us often to do so; *of the Syrian ready to perish, Deut. xxvi. 5. to the Hole of the Pit whence we are digged, Isai. li. 1.* our wretched natural Estate, in the Similitude of a wretched Infant, *Ezek. xvi. 3, 4.*

Doct. 3. The Godly take notice of raising Mercies, from a lower State to a higher.

So did *Hannah* in her Song, *1 Sam. ii. 8.* so doth *Mary* in her's, *Luke i. 48.* and this same *David*, *Psal. cxliii. 7, 8.* This they do, 1. Because, such are highest Favours. 2. In the Thought of these raising Favours, they remember their sometime low Estate, which make them the more sweet. 3. The Meditation on these, is an Help to that holy lifting up of Heart, such as *Jehoshaphat* had, *2 Chron. xvii. 5, 6.* 4. The not observing of these, maketh the worse Men, *Deut. xxxii. 15.* *Jeshurun* waxed fat, and kicked; not only *Uzziah*, after he was helped to be strong, *his Heart was lifted up, 2 Chron. xxvi. 15, 16.* but even good *Hezekiah*, forgetting how the Lord raised him up, *his Heart also came to be lifted up, 2 Chron. xxxii. 25.*

Use 1. We have had many raising Mercies, such as *Israel* had, in *Deut. xxvi. 19.* *God made us high above all Nations, in Name and Praise;* from a very low Estate; we have reason to blame our unsuitable Walking, for any Thing which hath, or shall befall us.

Use 2. Who would duly prize raising Mercies of whatsoever kind, would be frequent in the Meditation of the low Estate from which they have been raised; it will keep us low, and the Mercy high in Estimation.

Doct. 4. From the Designation which *David* taketh to himself, the anointed of the God of *Jacob*; *Anointing was typical of the true Messiah, the great anointed One; now it ceaseth.*

The Point is, godly Men when upon their Reckoning, both will, and should take notice of their Calling, and how they came to their Station; as well as, how they carried

ried in it: This Anointing was the Way how Kings were set apart for that Office, so it was a Ceremony by which Priests and Prophets were set apart. It is of good Advantage beside the Duty, to remember how we entered in a Station and came by it; so did *Solomon*, 2 *Chron.* i. 8. *Jeremy* in chap. i. 5, — 11. *Paul*, *Gal.* i. 1. For, 1. God expecteth Service of us, not only as Men, but as Men of such a Calling, 2 *Sam.* xii. 7. *Ezek.* iii. 17. 2. The Thought of our being called of God, if serious, it will both engage and encourage us the more in the Service. 3. The taking of some Callings, and Way of being engaged in them, doth serve much to the Commendation of him that calleth.

Use 1. Some may have a Challenge for little remembering how they were called to be Christians; others, how called to be Ministers, when there hath been little Suitableness in the one or other, to some singular Appearings of God in these Callings.

Use 2. Learn we one and other, to remember our Calling, how we came to be drawn out of the common Mass, and to be set apart for God: Remember how even as Christians, we are called with a holy Calling, 2 *Tim.* i. 9. how we ought to walk worthy of it, 2 *Thess.* i. 11. and to press hard to the Mark, for the Prize of this high Calling, *Phil.* iii. 14.

DOCT. 5. Godly Men look upon all their signal and other Favours, as coming from God as in Covenant with them.

So much in the Expression, the God of Jacob; so *Moses* giveth Assurance of Help and Conduct to *Israel*, *Deut.* i. 30, 31. from this, the Lord your God; so doth *Jeshua* commend the Favours shewed to *Israel*, it was the Lord your God that did so and so; and *Nehemiah* i. 5. pleadeth upon this Score, that he was a God that kept Covenant. It is good both pleading for, and holding our Mercies so by Covenant. 1. So they are free, coming from the Promise, the Covenant is of Promise. 2. So they are made most sure, even sworn by him for whom it is impossible to lie, *Heb.* vi. 18. 3. They are most abundant, the Lord himself is first given; where any Gift is received by Covenant, he is the Reward, *Gen.* xv. 1.

Use 1. Hence is seen the Sin and Misery of those, that never look to God, as a God in Covenant with them; they cannot expect that which is promised in *Hag. ii. 5.* to be free of Fear, or to have the Spirit remaining in them; they may grip after, or receive a Mercy, but can plead no Interest in Jehovah as the God of their Mercy, *Psal. lix. 10.*

Use 2. Let all who profess themselves Christians, whether in Recognition of the old, or Expectation of new Mercies, be ever looking unto, and waiting for God, as their God by Covenant, according to the Example of the Lord's People in *Isai. xxv. 9.*

Doctr. 6. He calleth himself the sweet Psalmist of Israel, the Point is, *Notwithstanding of that in Prov. xxv. 27. A Man to search, much less, to sound forth his own Glory, is no Glory; yet in some Cases, a Man may without either Sin or Shame commend himself.*

So doth Paul himself, *1 Cor. xv. 10. 2 Cor. xi. 16.* but it must be, 1. To set forth the Lord's Praises the more, *not I, saith Paul, but the Grace of God with me;* we are called to *show forth his Virtues and Praises, 1 Pet. ii. 9.* 2. In the Case of Vindication, Paul was forced to glory. 3. For the encouraging of others, so in *Psa. lxvi. 16. Come and hear all ye that fear the Lord, and I will declare what the Lord hath done for my Soul.* 4. The doing this sometimes, will help to engage our Hearts both more unto Praise, and to all Christian Performances.

Use 1. Against ballard Humility, which causeth much Unthankfulness to God in those who have received many Favours, but do conceal them, contrary to the Practice of the Saints, *who make mention of the living Kindness and Praises of the Lord, according to all that he hath bestowed on them, Isai. lxiii. 7.*

Use 2. Be not rash to censure either as witless or vain-glorious, these that cannot conceal the great and good Blessings of God bestowed on them, the many sweet Experiences which they have found; thou knowest not but they may be like *Elibu, Job xxxii. 19.* like Wine Bottles seeking vent. None who make Conscience of that in *Eph. v. 18. to be filled with the Spirit,* will censure them.

DOCT.

Doct. 7. From *sweet Psalmist, not so much for the Singing and Musick in them, though David was good of that Art, 2 Chron. vii. 6. Amos vi. 5. as for the Matter.*

So the *Psalms* are a sweet Scripture, in *Psal. xcv. 2.* it is, *make a joyful Noise with Psalms*; when he is speaking of the Days of the Gospel, as may be gathered by comparing *ver. 7.* of the Psalm, with *Heb. iii. 7.* and in *Jam. v. 13.* *Is any Man merry, or of a right Frame of Spirit, let him sing Psalms.* 1. There is much of Christ in them, particularly in *Psal. ii, xvi, xxii, xlv, lxxii, cx.* 2. There are many sweet Experiences in them, something for every Case. 3. The very Stile and Phrase is pleasant. 4. More Testimonies cited out of the Psalms in the New Testament, than almost out of any other Book; and Christ doth cite the Book of the Psalms twice, *Luke xxix. 42. and xxiv. 44.*

Use 1. Against those who have Psalms sweet for nothing but for the Tune in Singing, and their Shortnels in Reading.

Use 2. Search this Scripture, and delight more in it; the sweet Singer made many of these sweet Songs, and there is much sweet Matter in them, (1.) For Contemplation. (2.) For Practice. (3.) There is a Glass in them of Saints Cases and Experiences, Temptations, Wrestlings, Victories.

Doct. 8. He is called *the sweet Psalmist of Israel*, the Observation is, *That Psalms were made both then, and are now to be used for the publick Edification of the Church, 1 Chron. xv. 19. and xvi. 4, 5. with Eph. v. 19. and Col. iii. 16. yea in Psal. c. 12. the Gentiles are commanded, to come before his Presence with Singing.*

Now, that Singing of Psalms is a Gospel Ordinance, may be further proved thus, 1. In the Places cited to the *Ephe-sians*, and *Colossians*, the very Titles of the Psalms in the Book of Psalms, and other scriptural Songs are expressed: Psalms are *Mitsmorim*; Hymns are *Tebillim*; and spiritual Songs are *Shirim*. 2. Christ after he had instituted the Supper, and so put an End to the legal Supper, yet put he not an End to Singing, but with his Disciples, *he sung an Hymn before he went out to the Mount of Olives,*

Matth. xxvi. 30. and Mark xiv. 26. 3. The Psalms are for Instruction and Admonition, and Singing, *Col. iii. 16.* the first two Ends and Uses are moral and perpetual, why not the third? in *Eph. v. 19.* there is in the Original Singing; and Psalming it with Grace in the Heart doth qualify the Singing as to its Principle and principal Qualification, but not exclude vocal Singing. 4 In *Psal. xcv. 1, 2.* which prophesieth of the Days of the Gospel, we are appointed in all our solemn Appearings, to come before him with Singing; either then we must sing the Psalms, and other scriptural Songs, or the Duty must be altogether neglected; we have not Men extraordinary, and of the extemporary Gift in that Thing; nor may we admit Songs made by Men in the Worship of God, more than their Homilies or Sermons; neither is it like, that the Spirit of the Lord would take us off from infallible Scriptures, such as Psalms and other spiritual Songs, and send us to wait on the Gitts of fallible and erring Men. 5. The Singing of Psalms is a Practice of the purest Times of the Church; it is recorded in *Acts xvi. 25.* that *Paul and Silas sang Praises to God in the Prison*; the Word may be better rendered, *they sang Hymns to God*: And in all the Times of Persecution under Heathen Emperors, their great and frequent Exercise was Singing of Psalms, who were most zealous Christians.

Use 1. This is for the establishing you in the Faith of this Truth, that Psalms-Singing is a Gospel Ordinance, and to be continued in the Church for publick Edification of the same: It was both prophesied of in the Old Testament; beside the Places cited, compare *Isai. lvii. 7, 8.* with *Rom. x. 14, 15.* it speaketh clearly of the Days of the Gospel, and it is said there, *with the Voice together shall they sing*; and is commanded and practised in the New.

Use 2. This is then for Confutation of those who are against Singing of Psalms in the Days of the Gospel, but upon several Accounts; some for the Unholiness of those with whom they are to join; To those I say, 1. That as in the Eating and Drinking at the Lord's Supper, who eat and drink unworthily, do eat and drink

to themselves, not to the Prejudice of their fellow Communicants, and so they suffer for it, 1 *Cor.* xi. 29, 30. So it is of those that sing not with Understanding, nor with Grace in their Hearts. 2. Others, for that they think that Singing of Psalms, and other scriptural Songs, is not a Gospel Ordinance: To those I shall endeavour to give Satisfaction, by some brief Answers to their Objections, or Exceptions. (1.) Some say, they are not the Word of Christ expressly required in *Col.* iii. 16: *Ans.* They were endued by the Spirit of Christ, as by the Spirit he preached in the Days of the Old Testament, 1 *Pet.* iii. 18, 19. so he penned Scripture also. (2.) They say, *David's* Psalms are not named. *Ans.* All the Psalms were not his, and we affirm, that other scriptural Songs are to be sung as well as they; and further we say as to that, that neither Christ nor his Apostles, citing either the Book of Psalms, or naming particular Psalms, do cite them by this Name always; oftner not so, compare *Luke* xx. 42. with xxiv. 44. and *Acts* xiii. 33. (3.) This Singing requireth that the Singer be filled with the Spirit, *Eph.* v. 18. what Need of that if we have our Words taught? *Ans.* 1st. They are spiritual Songs. 2^d. There are spiritual Ends in Singing, Teaching, and Admonishing, and spiritual Rejoicing. (4.) All the Word is required there to dwell, so not scriptural Songs only. *Ans.* All the Word, it is true, but in its several Uses. 2^d. Every Word not so titled. (5.) Psalms were annexed to the Temple, committed to the chief Musician. *Ans.* 1st. All of them have not that Title, not the half of them. 2^d. Some clearly belong unto the Gospel, *Psal.* lxxiv. 7. and xlv. 17,—23. compared with *Rom.* viii. 36. which speak of a Time when there was no Temple. 3^d. They are not to be rejected now, for that the instrumental Musick which was pedagogical then, more than Prayer, because of the Incense. (6.) Why stinted Psalms more than stinted Prayers? *Ans.* They are stinted by the Lord, and his Ordinance doth not straiten. (7.) The Psalms are old, and these Songs must be new, *Rev.* xiv. 3. *Ans.* New Songs in the *Revelation*, are much of them taken out of the Psalms, *Rev.* iv. 11. and v. 9, 12. and xv. 3, 4. and xix.

5. 2d. The new Heart, and the new Creature, will make the new Song; they that are in Christ are new Creatures, 2 Cor. v. 17.

S E R M O N II.

2 SAMUEL xxiii. 2, 3, 4.

The Spirit of the Lord spake by me, and his Words were in my Tongue.

The God of Israel said, the Rock of Israel spake to me, He that ruleth over Men must be just, ruling in the Fear of God:

And he shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds; as the tender Grass springing out of the Earth by cleax shining after Rain.

WE have now this holy Man, after he hath described himself as both Prophet and King, ver. 1. bringing forth his Warrant which he had to be a Prophet, in ver. 2. *The Spirit of the Lord spake by me, and his Word was in my Tongue*: He was raised up on high and appointed of God unto this, as well as to the other Office.

DOCT. 1. *The Spirit of God spake by the holy Men of old, who were either Prophets or Penmen of Scripture.*

So we read, that this David spake by the Holy Ghost, Mark xii. 36. and Esaias, in Acts xxviii. 25. and all that wrote Scripture, did it as they were moved or carried by the Holy Ghost, 2 Pet. i. 21. This is clear, 1. They spoke of the Things of God, which none could know but the Spirit of God, 1 Cor. ii. 11. 2. From that Power which the Word hath upon the Spirits of Men, Heb. iv, 12. a piercing Power, *to the dividing asunder of Soul and Spirit, Joints and Marrow*; and that it is a Discerner of the Thoughts and Intents of the Heart: It is evident that it is of divine Inspiration, according to 2 Tim. iii. 16.

3. From

3. From this, that they are impartial, and write down their own Faults, as well as of others, *Moses, David, Jeremv.* 4. The very Stile of what is spoken in Scripture, speaketh it to be divine.

Use 1. Against all those who receive the Word as the Word of Man, and not as the Word of God, contrary to 1 *Thess.* ii. 13. And against all that call in question the Authority of the Scriptures.

Use 2. We would ask the Spirit from God, for he is ready to give the Holy Ghost to those that ask him, *Luke* xi. 13. that you may read, hear and believe the holy Scriptures, with the same Spirit by which they were endited.

Doct. 2. *The Word preached and spoken, is the Word of God, as well as when and while it is written; so it is God's Word which the Holy Ghost spake by the Mouth of David, Acts* i. 16. which God shewed by the Mouth of all the holy Prophets, *Acts* iii. 18.

1. Because it was inspired to be communicated; Christ was revealed in *Paul*, that he might preach him. 2. He who inspireth giveth Utterance, *Acts* ii. 4. Preaching is by Demonstration of the Spirit, 1 *Cor.* ii. 4. and such a Manifestation of the Spirit is given, that others may be profited.

Use 1. Against those who profess Respect to the Word written, but have none or but little Respect for the Word preached. Let them remember and consider that Scripture, *Isa.* xlix. 21. where the Covenant is, for putting the Words in the Mouth, and not departing from the Mouth.

Use 2. Learn to receive the Word preached, as the Word of God. It is so, the Word of Faith, *Rom.* x. 8. the Word of the Spirit, 1 *Pet.* iii. 19. a Piece of the Mystery of Godliness, 1 *Tim.* iii. 16.

In *ver.* 3. *David* relateth his Call and Commission to be King: The God of Israel said, and the Rock of Israel spake to me; and then his Lesson as a King; He that ruleth over Men must be just, ruling in the Fear of God.

Doct. 1. From the First, The Authority of God, and a Covenant Interest in his People, should persuade them to ready Obedience, to that which he giveth them in Charge; even that he is God, and the God of Israel.

So *Moses*, to persuade the Obedience of the Covenant, in *Deut. v. 12.* doth preface thus, *Hear, O Israel, the Lord our God made the Covenant:* and *Asaph*, in *Psal. 1. 7.* bringeth God speaking thus; *Hear, O my People, and I will speak, O Israel, and I will testify against thee, I am God, even thy God:* This twofold Consideration may well prevail, 1. Because he is Supreme, and of sovereign Authority. 2. He is just and right in all that which he requireth, or for which he chargeth, *Deut. xxxii. 4.* 3. As our God, and in Covenant with us, he hath bought us with a dear Price, and, he careth for, and will own us.

Use 1. Against those that slight any Charge which they have given them from the preached Word; not receiving, or not regarding it; they say as much, as that either the Lord is not God, or not theirs, or both. *He that is of God beareth God's Words, John viii. 47.*

Use 2. As often as we come before the Lord to hear his Word, and to receive Commandments from him, let the Thought of these two impress us greatly, that he is God who speaketh, and the God of *Israel.*

Doctr. 2. *This also should weigh much with us, in persuading us to answer the Lord's Call, that he is the Rock of Israel.*

God is a Rock indeed; *He is the Rock, Deut. xxxii. 4.* but Christ was the Rock of *Israel, 1 Cor. x. 4.* in several Respects, 1. For a Foundation, *Isa. xxviii. 16.* with *Rom. ix. 33.* 2. For Refuge, *Isa. iv. 6.* with *Heb. vi. 18.* 3. For Shadow, *Isa. xxxii. 2.* 4. For Defence, *Isa. xxxiii. 16.* 5. He is the everlasting Rock, *the Rock of Ages*, as some read that Word, in *Isa. xxvi. 4.* *In the Lord Jehovah is everlasting Strength.* 6. He is the Rock of the Heart and Portion for ever, even *when Heart and Strength faileth, Psal. lxxiii. 26.* 7. A Rock to follow his People in the Wilderness, *1 Cor. x. 4.* 8. A Rock to his People, *against which the Gates of Hell shall not prevail, Mat. xvi. 18.* Ought not the Consideration of those make us willingly accept of his Charge, and go under the Bond of the Covenant with him?

Use 1. Against those who either fetch their Waters of Consolation, or build their Hopes upon any Rock besides
this

this Rock of *Israel*; no Rock is like him, 1 Sam. ii. 2. 2. It is against those who come not to his Charge, notwithstanding all the Advantages which they may have in and from, and with him, as a Rock.

Use 2. Study to know him so to be the Rock of his People, as to improve and make use of him as such; lest he come to be unto you that *Rock of Offence and Stone of Stumbling*, Rom. ix. 33. and 1 Pet. ii. 8.

Doctr. 1. From the Lesson and Law prescribed to him, *Who give out Lessons to others, must take out Lessons for themselves; who give Orders to others under them, must be ready to take Orders from him that is above them.*

Such a Prophet and King was *David*: See the Watchman's Lesson, Ezek. iii. 17. and the King's, Deut. xvii. 16. to the End of the chap. The Reasons are, 1. All Power and Authority is under Authority; and they may so do with better Reason than the Centurion did, Mat. viii. 9. 2. Power ordinarily breedeth Forgetfulness of the supreme Power. 3. It is a Shame for any to teach others their Duty, and not to teach themselves, Rom. ii. 21. 4. Ministers of the Gospel have themselves to save as well as others, 1 Tim. iv. 16. and Kings had need to live Christians, who must die as Men, Psal. lxxxii. 7.

Use 1. This reproveth all those who are set over others, and are not as busy to take out and learn their own Lesson, as to give out and teach Lessons unto others.

Use 2. Let Superiors be as busy to pay Duty to God their Superior, and to the publick Interest, as they are busy to exact Duty from their Inferiors, who yet are their Brethren, over whom they ought not to exalt themselves, according to that Law, in Deut. xvii. And Ministers would be as busy to preach the Word in, as to preach it out; to print it within, before they vent it abroad.

Doctr. 2. In this Party that must take out the Lesson and the Description which the Holy Ghost giveth him, *He that ruleth over Men*, we have this Observation, *That the Holy Ghost is no Leveller, he is for one above another, for a Ruler over Men.*

Jesph is made Ruler, riding in the second Chariot, over all the Land of *Egypt*; Gen. xli. 42, 43. and *Solomon*

mon had chief Officers, that bare rule over the People, 2 *Chron.* viii. 10. and Duty is to be payed by Inferiors to Superiors, *Rom.* xiii. 5, 6, 7. 1 *Tim.* 2. 2. 1 *Pet.* ii. 13. This is cleared thus, 1. Even in the State of Innocency, suppose Man had continued therein, there would have been a natural Dependence of the Wife on her Husband, and of Children upon their Parents, though no Way grievous. 2. Even Disparity of Age, Knowledge and Experience, would probably have bred Reverence to one more than to others. 3. Societies could not stand by mere Parity; Man is born a social Creature. 4. Amongst even good Angels there appeareth some Order, *Col.* i. 16. as well as amongst evil, *Mat.* xxv. 43. 5. Suppose Superiority and Subjection not so suitable to innocent Nature, Sin hath made it necessary, as Medicines are.

Use 1. Against *Anabaptistical* Fancies of levelling: that is nothing to the Proof of it, that where mention is made of Man's Dominion over the Creatures, no mention of his ruling over Men, *Gen.* 1. 26. For (1.) There is Dominion for a Man's private good only; ruling over Men is not so. (2.) Though all Men have Reason, all have not the like Measure. (3.) It is not cross to Nature, to be under Subjection by Choice for our good. (4.) Servitude had its Rise from Sin, not all Subjection.

Use 2. Be instructed unto cheerful Subjection to lawful Powers, from this, as the Ordinance of God, *Rom.* xiii. 1, 2. Magistracy is the Ordinance of God, not Tyranny: And next, let all learn to be satisfied with their Lot and State in the World, be it bond or free, of Degree higher or lower, 1 *Cor.* vii. 20, 21.

Doctr. 3. *To Rulers here is a Law given; so Rulers must be ruled by Law, and not rule their Brethren with Rigour,* *Levit.* xxv. 43,—46.

Judges must judge *righteously*, not only betwixt a Man and his Brother, but betwixt a Man and a Stranger, *Deut.* i. 16. He must make the Law of God his Rule, and not exalt himself above his Brethren, *Deut.* xvii. 18, 19, 20. So Rulers must not be absolute, (*soluti legibus*) For, 1. Such a Sovereignty is one of God's Attributes, *I am* is his Name; *God, and none else.* 2. As Princes reign by Christ,

Christ, *Prov. viii. 15.* so they should reign for him, not themselves. 3. Princes are by People, Man's Creature, 1 *Pet. ii. 13.* so should be for the People, not themselves: They were made for People, not People for them. 4. The End of Magistracy is not to set up a Creature to rule at will, but to be a Minister of God for good to People; *to be a Terror, not to good Works, but to evil, Rom. xiii. 3.* 5. If Man's Will were the Rule, then should we have no certain Rule at all, nor yet a known Rule.

Use 1. Against that *Turkish*, absolute, and arbitrary Power, to which most of Potentates do now pretend and exerce.

Use 2. O pray for such Rulers as may be content to be ruled, and not be like the Princes, *that removed the Bound, Hof. v. 10.* God will pour out his Wrath on such like Water.

DOCT. 4. *The essential and absolutely necessary Property of a Ruler, is, that he be just.*

He must decree Justice, *Prov. viii. 15.* He must thoroughly execute Judgment betwixt a Man and his Neighbour, *Jer. vii. 5.* He must execute the Judgment of Truth and Peace in the Gates, *Zech. viii. 16.* Injustice is condemned, *Psal. lxxxii. 2.* by the Lord, and the unjust Man is an Abomination to the just, *Prov. xxix. 27.* That Rulers must be just, appeareth thus, 1. The Nature of his Office, and of that Ordinance, is, to give unto every Man his Due. 2. They are called Gods, so should remember they judge for God, 2 *Chron. xix. 6.* 3. Who see not to the Rights of others, do betray their own. 4. To do Justice and Judgment, is more acceptable to God than Sacrifice, *Prov. xxi. 3.* 5. Judging faithfully is that which establisheth Thrones, *Prov. xxix. 14.* and the Land too, *ver. 4.* of that chap.

Use 1. Hence the Reason of so many Thrones and States overturned because of Injustice, and that Throne of Iniquity, *Psal. xciv. 20.* and Seat of Violence, *Amos vi. 3.*

Use 2. As Rulers should learn their Duty from this, so People should pray to the Lord, that he would raise up such Rulers, as may rule in Righteousness and Equity; so as they are called Gods, they may be like him, *Psal. xcvi. 9.*

DOCT.

DOCT. 5. *Magistrates and Rulers should rule in the Fear of God.*

So they should be such as *fear God, Men of Truth, hating Covetousness, Exod. xviii. 21. The Fear of the Lord should be upon them, 2 Chron. xix. 7. they should serve the Lord in their Station with Fear, Psal. ii. 11.* 1. Because the Fear of God should rule and reign in every Calling. 2. Very hardly can a Judge be just betwixt Man and Man, rendering to every one their Dues, if he be not holy, and one that rendereth to the Lord his Due. 3. None can be a qualified Judge without Wisdom, and *the Fear of the Lord is the Beginning of true Wisdom.* 4. The true Fear of God would eat up all the Fears and Hopes, which ordinarily make Judges partial; and it would curb and cure corrupt Affections.

Use 1. This is against the Election and Admission of profane Men to be Magistrates. Holiness in the Scriptures is required, as the necessary Qualification of a Magistrate, as well as of a Minister.

Use 2. Rulers should regulate their Laws, and all other Rules, with this one Rule, the Fear of the Lord. This should be to them the all-ruling Law.

In *ver. 4.* We have two Encouragements to the just and holy Ruler: one is, That he shall have a clear and comfortable Condition, *He shall be as the Light of the Morning when the Sun riseth, a Morning without Clouds. 2d.* That he shall be of a growing prosperous Condition, *as the tender Grass, springing out of the Earth, by clear shining after Rain.*

As to the First, The just and holy Ruler, he hath it promised unto him a very clear and comfortable Life. Such had *Solomon*: *He judged the People with Righteousness, and in his Days there was Abundance of Peace, Psal. lxxii. 2, 7.* It is true, that Psalm is specially understood of Christ and his Kingdom, but it had no small Accomplishment in *Solomon* and his Kingdom: That it may be well so, take these Grounds, (1.) A clear Conscience. (2.) Inferiors doing Reverence to them as to Fathers. (3.) Justice puts Things in Order, so cleareth: But Injustice doth jumble, so puts Things in Confusion. (4.) *Light is sown*
for

for those that are righteous, *Psal. xcvi. 11.* (5.) Where Righteousness and Holiness are, there the Lord commandeth a Blessing. In *Jer. xxxi. 23.* when the Lord bringeth back the Captivity, it is promised, that this Speech shall be used, *The Lord bless thee, O Habitation of Justice; and Mountain of Holiness!*

Use 1. The Reason of the cloudy and unclear Condition of the Land; the Reason is, amongst other Things; from this, that Rulers have not been just and holy; many leaping on the Threshold, and filling their Masters Houses with Violence and Deceit: This maketh the Day of Wrath, a Day of Trouble and Distress, a Day of Wastefulness and Desolation, a Day of Darkness and Gloominess, *a Day of Clouds and thick Darkness, Zeph. i. 9. 15.*

Use 2. Who desire a bright Morning upon this Kingdom, let them pray for such Rulers, as may entitle and enjoy this Promise: Alas! good Men are rare, *more precious than fine Gold; even a Man is more precious than the golden Wedge of Ophir, Isa. xlii. 12.* No Wonder that good Rulers be rare.

As to the Second, The just and holy Rulers have this Promise, that they shall be of a growing prosperous Condition; *as the tender Grass springing out of the Earth by a clear shining after Rain.* So Solomon keeping the Charge of the Lord his God, and walking in his Ways, &c. hath the Promise to prosper in all that which he should do, and whithersoever he turned him, *1 Kings ii. 3, 4.* so in *1 Chron. xxii. 13.* so *Asa*, because he sought the Lord, *The Lord gave him Rest on every Side, and he built and prospered:* and in *Prov. iv. 18.* *The Path of the just is like the shining Light.* Reasons of this are, (1.) It is a just Thing with God, that it should be so, and it is promised it shall be so, *2 Chron. xv. 2.* *The Lord will be with them that are with him.* (2.) Though Innocency be often preyed upon, yet by the Promise of God it is the best Guard against Violence; the *Innocent shall stir up himself against the Hypocrite, Job xvii. 8.* and in *Job xxii. 19.* *The Innocent laugheth the wicked to scorn, because their own Substance is not cut down; but the Remnant of the wicked the Fire consumeth,* ver. 20. and in ver. 30. of that same chap. it is promised, *That the*

Lord will deliver the Island of the Innocent. (3.) Righteousness and Holiness doth put States in a right Complexion; so helpeth them to grow. (4.) Ruling and Judging for the Lord, doth engage the Lord to be for those that do so.

Use 1. Hence may be judged, on what to charge bad Successes, which this Land hath had now of a long Time, in a great part upon this, that Governors have not been as at the first, not holy and just as they should have been; yea we would needs have Men in Places of Power and Trust, who were notoriously profane: This we have to mourn for.

Use 2. What we want of Comfort from the Government of Men, make it out by Faith, from the Government of Christ. He guideth all well, and will do all Things well in his Covenant Administrations: He will ride prosperously, *Psal. xlv. 4.* In his Days shall the righteous flourish, *Psal. lxxii. 7.* He reigning will be a hiding Place, *Isa. xxxii. 1, 2.* He will reign and prosper, *Jer. xxiii. 5.* and execute Judgment on the Earth.

S E R M O N III.

2 S A M U E L xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, &c.

THE King and Prophet *David* hath been with Thankfulness remembering the high Dignities the Lord had raised him unto; both to be a Prophet and King, and the Orders of Heaven given unto him, for his Carriage in the same, in the Verses preceding. In this *ver.* he falleth upon Search and Enquiry into his Estate; and he findeth his House not in a Condition or Carriage suitable to his either Receipts or Engagements; upon which, to get some Stay to his Heart, he turneth in to the everlasting

lasting Covenant, and against both Sins and Troubles presented unto him, he comforteth himself, that God had made with him an everlasting Covenant, ordered in all Things and sure: He taketh it for all his Desire and Salvation, though his House should not grow: He is the less troubled, if the main Anchor hold, the Covenant Interest be made, and stand sure.

Intending by the Lord's Help, to speak from this Text; to the Covenant of Grace, I shall first speak to *David's* Case and Carriage in the general, as it may be gathered from the Text, and after come to speak of that well-ordered Covenant; to which he hath Refuge. As to the first, we have these two, 1. His Search of his Condition and Case. 2. The Verdict which he passeth, or that which he findeth upon Search.

As to the first, His Search into his State and Condition, he hath been considering how highly the Lord had honoured him; and now he cometh to examine, what Suitableness, or Unsuitableness to so high Favours, was to be found in him and his House before the Lord.

DOCT. 1. *Believers, in their Search of their State and Condition, should compare their present Case and Carriage, with their former Receipts.*

So *Jacob* remembereth all the Mercies and the Truth which the Lord had shewed unto him, and findeth himself unworthy, *Gen. xxxii. 10.* And *Ezra*, in *chap. ix. 13.* he reckoneth both the Lord's Rods and the great Deliverance: And there is good Reason for this, 1. The Lord, when he reckoneth with his People; he doth reckon with them principally upon the Score and Account of Mercies, so in *Ezek. xvi. 5, 6.* *None Eye pitied thee, and when I passed by thee, and saw thee polluted in thine own Blood, I said unto thee, when thou wast in thy Blood, live; yea, I said unto thee, when thou wast in thy Blood, live.* So in *2 Sam. xii. 8, 9.* with the same *David*, *I gave thee thy Master's House, and thy Master's Wives into thy Bosom, and gave thee the House of Israel and Judah, and if that had been too little, I would have moreover given unto thee such and such Things; wherefore hast thou despised the Commandment of the Lord.* 2. Who read their Obligation, as in

Col. i. 10. to walk worthy of the Lord, will find this specially included, to walk worthy of his Mercies. 3. Sinning, even against common Mercy, is a great Aggravation of Sin, against the Riches of common Goodness, Rom. ii. 4, 5. and such Sinning doth bring on the more sharp and severe Judgments, Amos iii. 2. You only have I known of all the Families of the Earth, therefore I will punish you for all your Iniquities.

Use 1. Reproof to those that level not their Walk to the Rule of Mercies which they have received; they have not walked of Love, and of their large Receipts: They may have just Challenges from *Deut. xxxii. 6. Do ye thus requite the Lord?* and, from *Jer. ii. 5. What Iniquity have you found in me?* And we will find a threefold Plague attending that Way, (1.) A shameless and desperate Opposing of God; and how dangerous that is, let any judge. (2.) A growing Hardness of Heart. (3.) Treasuring up Wrath.

Use 2. Be exhorted to be much in the searching out and pondering of your Mercies, that the Wrongs in your Walk may be the better taken up: Begin even at that, how God at first made Man but a little lower than angels, *Psa. viii. 5.* and maketh him fearfully and wonderfully, from Day to Day, *Psal. cxxxix. 14.* how he bringeth Food out of the Earth, and Wine which maketh glad the Heart of Man, *Psal. civ. 14, 15.* how he granteth Life and Favour, and by his Visitation preserveth our Spirits, *Job x. 12.* how in him we live, move and have our Being, *Acts xvii. 28.* Then remember all his good Providences, and above all, his Covenant Mercies, and all the spiritual Blessings, wherewith he hath blessed us in Christ Jesus. Then sit down and reckon what Meeting you have given him.

Doctr. 2. Believers, in their Search, would bring their Hearts and Lives to the Rule, whether all be conform to what the Lord hath said and spoken to us.

David searcheth whether it was so with himself and his House: Elsewhere he professeth that he would meditate on God's Precepts, and so have Respect unto his Ways, *Psal. cxix. 15.* and in *ver. 59.* that he thought on
his

his Ways, and turned his Feet unto his Testimonies. In *Jam.* i. 25. there is commanded the looking into the perfect Law of Liberty, and continuing therein; and in *Isa.* viii. 20. *Israel* is commanded to go to *the Law and to the Testimony*: Believers would look unto this, for, 1. If they will not judge themselves, God will judge them by it, *Rom.* ii. 12. 2. It is a true and perfect Glass, as it is compared to it, *Jam.* i. 24. 3. All other Rules are either imperfect or crooked; such as, Reason, Custom, Example. 4. If we do not draw up our Charge fully, according to Law, how shall we have a full and Conscience-satisfying Discharge?

Use 1. Hence it is manifest what the Cause is, why many do never come to a true and clear Estimate of their Estate; they do either reckon without the Law, or not punctually with it.

Use 2. All you who look to give an Account of your Stewardship, (and you know not when it may be said unto you, as to the Man in *Luke* xvi. 2. *Give an Account of thy Stewardship, for thou must be no longer Steward*) Labour (1.) To know the Law in all its Dimensions. O it is exceeding broad, *Psal.* cxix. 36. (2.) Examine strictly all thy Ways according to the strict Rule, considering seriously whether thy Life doth exactly quadrate and agree with the same.

Doctr. 3. *The right Estimate of our Estate, is, to take it up, not as it is in the World, or before Men, but as it is with and before the Lord. My House is not so with thee, saith David.*

We would examine, whether our Walk hath been with God, as *Enoch* and *Noah* their Walk was, *Gen.* v. 24. and vi. 9. whether before God, as *Abraham* his Walk was, *Gen.* xxiv. 40. compared with *Gen.* xvii. 1. whether we have walked after the Lord, as the Commandment is, *Deut.* xiii. 4. There is special good Reason for thus doing. 1. We are only countable to him, *Rom.* xiv. 12. and we must every one give Account of himself. 2. If we have no better than Man's Testimony and Absolution, it may beguile us: They know not our secret Sins, and cannot know our Hearts; and Affections may blind and

mislead them in their Judgment. 3. If we be right with and before God, we cannot readily be wrong before Men who are truly godly, and have the right Discerning: But though we be right in the Eyes of the best-discerning Men, we may be wrong in the Eyes of the Lord. 4. Our eternal Estate will be measured according to that which is here; and it is to be with him for ever, 1 *Thess.* iv. 17. So it is necessary, both that we be with him here, and that we know how we are with him.

Use 1. Hence is discovered their Madnes, who in the Search and Care of their Estate, never either get, or laboured to get, above that, to have their State and Case here judged, and approved before Men, and of Men.

Use 2. Let all wise Christians try how it is between them and God; and not trust their own Hearts in this Search; for it is deceitful above all Things, *Jer.* xvii. 9. We shall know it (1.) By the Word; what the Word saith of it, such it is. (2.) Know it in three Particulars, 1st. What of Christ is in it. 2^d. What and how much there is in it for God. 3^d. How it is with us as to Prayer?

Doctr. 4. *A Christian that hath a Family, in the Searching of his State, ought to search how it is with his House.*

Jshua did look to and engage his House to the Lord, *chap.* xxiv. 15. so did *Abraham* before him, *Gen.* xviii. 19. and *David* after him, *Psal.* ci. 2,—7. So much was particularly commanded, *Deut.* xi. 20. *David* here hath been searching, how it was with his House. The same Duty doth ly on all Masters of Families, 1. Because of the general Obligations which ly upon us, both to God and our Neighbour. 2. Because of the nearer Relation, and special Trust. 3. If the Work and Worship of God be not looked to in Families, how can it go well with the Church?

Use 1. Reproof to those, who if they do any Thing, in the Point of Search and Care, for securing their own spiritual State, sit down satisfied, as if there were no other Thing to be done; and never look after the State of their Family or Posterity, how it is or shall be with them. It is a bad Token of a Man's own Estate, to be
neglective

neglective of those, with whom the Lord hath trusted them.

Use 2. All who desire to secure their own spiritual and eternal Estate, would look carefully into their Houses and Families, and take care of all those under their Charge and Trust; remembering and considering that Word, in *Prov. xxvii. 23.* *Be thou diligent to know the State of thy Flocks, and to look well to thy Herds.*

Come we now to the Verdict, which he passeth upon the Search, even that Things were not right in his House, *Although my House be not so with God.*

Doct. 1. Most perfect Men, upon serious Search, will find that Matters are not so right betwixt them and God as they ought to be.

David upon Search sometimes findeth innumerable Evils compassing him, Iniquities taking hold on him, and moe than the Hairs of his Head, *Psal. xl. 12.* at another Time, he findeth the Iniquity of his Heels compassing him about, *Psal. xlix. 5.* That Believers upon Search will find much wrong, it cometh from this, 1. From the Spirituality and Perfection of the Law, and too much of that which is carnal in them, *Rom. vii. 14.* 2. From that of Sin which doth still dwell in them, *Rom. vii. 17.* 3. From the many and divers Ways how Things may be wrong, either in the Defect and short-coming, or in the over-reaching and Superfluity, or by Daubings and Distempers, or by manifold Temptations, readily in the best Works.

Use 1. If it be thus, where is Merit of which the *Pa-pist* doth boast, where are the Works of Supererogation?

Use 2. Believers may not ever call in question, much less cast their Interest, because of Unanswerableness, short-comings, or any Discovery of Sin and manifold Infirmities: The best of the Saints have upon Search found it no better with them; yet have not cast away their Confidence for all that.

Doct. 2. Even in best ordered Families many Things may be sometimes amiss; yea, and it may be, some grosser Things than in other Families not so well looked to.

Here a clear Instance: *David* did look well to his Family, as may be gathered from *Psal. ci. 2.* where he engageth to walk within his House with a perfect Heart: And yet, if we look to *2 Sam. xiii.* unto which this Text seemeth to relate, we will find dreadful Disorders in his House, both Incest and Murder: So, in *Noah's* Family, a *Cbam*; in *Abraham's*, a mocking *Ishmael*; in *Isaac's*, a profane *Esau*; in *Jacob's*, a *Reuben*, and a *Siméon* and *Levi*. The Reasons of this are, 1. Satan is a great Enemy to godly Societies. 2. Albeit Education may curb and restrain Sin, it cannot cure it; it is only Grace that can do that. 3. Even that which remaineth of Corruption in particular Persons, when they come together, may kindle a Flame. 4. A Disorder in the Head of a Family, may be punished by the Permission of other, it may be, greater Disorders in the Family, *2 Sam. xii. 10. 11, 12.*

Use 1. We may not rashly cast Families out of our Charity and Prayers, though some foul and fearful Things fall out in them: Such Things have fallen out in godly Families.

Use 2. As it is the Duty of Heads of Families, to see to themselves, that they walk orderly, and exemplary in that which is good; so there is Reason to pray much for godly Families, especially the Heads of them, that nothing dishonourable to God may be found in them, in these loose Times.

DOCT. 3. *There must be sound and clear Conviction of Wrongs done, or of that which is wrong, before we can well take Hold on the Covenant, or improve it to our Comfort.* *David* found Things wrong here with his House, before he turned in to the Covenant: So in *Zech. ix. 11.* Men must find themselves Prisoners in the Pit, where is no Water, before they have Benefit by the Blood of the Covenant; in *Matth. xi. 28.* They must be labouring, as well as heavy laden; and, in *Luke xix. 10.* They must be self lost Sinners. The Reasons of this are, 1. There is no coming to Christ, until a Man be weary of self, and willing to come out of himself: And this cannot be without Conviction that he is in the wrong Close.

2. There

2. There is no coming to the Covenant, without a coming to Jesus; and there will be no coming to him, until he be prized; and there will be no prizing of him, till the Soul be humbled, *Prov. xxvii. 7.* 3. There can be no closing with Christ in a Covenant, until there be a Willingness to give a Bill of Divorce to every Sin; and Sin must be made bitter to the Soul, before it part with it. 4. It is natural to Men to bless themselves in their Way, and to dream of Self-sufficiency; this being, they will not look towards a Covenant; but sound Conviction of their Wrongs will beat them thro' those vain Confidences, and make them glad to turn in to the Covenant.

Use 1. This is against unhumbled Sinners coming to take Hold of the Covenant; they who are not sufficiently convinced of their Wrongs, and yet dare, and do presumptuously, pretend to an Interest in the Covenant, they but deceive their own Souls.

Use 2. Let all who are sufficiently convinced of their Wrongs, do, as *David* doth here, turn in to the Covenant, as to a strong Hold. But some have their Doubt, that they were never duly humbled: To such I answer, (1.) God calleth for sincere Humiliation, but hath not set a Measure. (2.) The Lord humbleth greatly some; such as those that are naturally proud, such as have been notorious Sinners, such as he designeth for great Services; not so others. (3.) Satan raiseth the Storm, and increaseth Fears with some, more than with others; which maketh the Humiliation seem to be greater. (4.) The Lord knoweth the Strength of every one: So all are not tempted alike, nor any above Measure. (5.) That Measure of Humiliation is sufficient, which obtaineth the Ends; which are, 1st, Sin loathed and left. 2^d, An absolute Need of Christ seen. 3^d, Christ highly esteemed, and the Soul made willing to receive him.

Doctr. 4. From this, that notwithstanding he found Things all wrong, yet he resolveth to shelter and save himself in and by the Covenant, the Point is, *Sin ought not to hinder self lost Creatures from taking Hold of the Covenant.*

So doth *Samuel* teach the People, in 1 *Sam.* xii. 20. *Ye have done all this Wickedness, yet turn not away from following the Lord:* And, in *ver.* 22. a very encouraging Reason is given, *The Lord will not forsake his People, for his great Name's Sake,* because it hath pleased the Lord to make you his People: And, in *Isa.* lvi. 3. neither the Son of the Stranger, nor the Eunuch, are excluded from taking Hold on the Covenant; the Reasons are, 1. The Covenant was not made to shut out, but to take in, humbled Sinners. 2. The Covenant-Righteousness is a gifted, not wrought-for, Righteousness. 3. There are two great Articles or Clauses in the Covenant, which may answer all Objections to the contrary; One is in *Isa.* lv. 1, 7. *Come, buy without Money, and without Price,—and the Lord will abundantly pardon.* The other is in *Hos.* xiv. 4. *I will heal their Backslidings, and love them freely.* 4. The Faith of God must not be of none Effect, *Rom.* iii. 3. *And Christ is an Advocate for Sin,* 1 *John* ii. 1.

Use 1. Reproof to those, who, because of Sin seen, will not, they say that they dare not come: See that pretended Unworthiness be not Pride: Suppose never any was so great a Sinner, God can make new Patterns, 1 *Tim.* i. 16.

Use 2. See your Refuge, who have your Souls in Disorder: Let not Sin hinder you: Believe, and take Hold: Hearts fixed on Christ, will find Virtue from Christ, both to kill Corruption, and to quicken unto Holiness.

S E R M O N I.

ON THE

G O S P E L C O V E N A N T :

Which is of a COVENANT IN GENERAL; and of the TWO COVENANTS, the COVENANT OF WORKS, and the COVENANT OF GRACE.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

IN this sad Time, wherein Foundations are either destroyed, as in *Psal.* xi. 3. or out of Course, as in *Psal.* lxxxii. 5. when Dispensations do threaten, as in *Jer.* xvii. 3, 4. that the Substance and Treasures of the Lord's Mountain shall be given to the Spoil, and Zion to be made to discontinue from her Heritage; and the Lord himself doth threaten, as in *Ezek.* xxi. 27. *I will overturn, overturn, overturn, until he come whose Right it is; that is, until Messiah the Prince get Possession, and have Right done to him: In this reeling Time, wherein nothing is certain, it were good, and for the great Advantage of the People of God, to make one Thing certain, even Interest in him who is laid in Zion for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation, Isa. xxviii. 16. The Father hath laid this Foundation, this Stone, in a Covenant: He hath given him for a Co-*
venant

covenant to the People, Isa. xlii. 6. The Spirit with seven Eyes upon it, hath engraven this Stone, Zech. iii. 9. It is such an Engraving, as was to have this blessed Effect, The removing the Iniquity of a Land in one Day. The Angels stooping down, desire to look upon this Stone, this well laid Foundation, 1 Pet. i. 12. well laid in a Covenant, this everlasting Covenant, well ordered in all Things, and sure. O! here is that Knowledge of witty Inventions, Prov. viii. 12. Here is the strong Hold into which all the Prisoners of Hope are to turn, in the stormy Day, Zech. ix. 11, 12. It is Christ in a Covenant, who is the Peace when the Assyrian comes into the Land; who will never want seven Shepherds, and eight principal Men, to be raised against him, Mic. v. 5.

It is of this Covenant I intend to speak from this Text; *A Covenant well ordered*, to which David turned in, when the Things of his House were in Disorder, and to which we should turn in, in the Disorders of the Time. Of this Covenant I propound and purpose to speak, if the Lord will, to these ten Heads,

I. What a Covenant, and this Covenant is.

II. How it is a Covenant, that is made, and well made, concluded and ended.

III. Who made it.

IV. The Parties engaging and engaged, and all that have Interest in this Covenant.

V. Of the Condition of it.

VI. Of the Properties.

VII. Of the Blessings of the same.

VIII. Of the Way and Means how these Blessings are conveyed.

IX. Of the great Duties required in and by it.

X. Of the Danger and desperate Estate of those who lay not Hold on it.

The I. Thing to be spoken to, is, what a Covenant is, and what this Covenant is. As to the *First* of these, a Covenant is an Agreement betwixt Parties, by Promise and Engagement, upon certain Conditions and Articles: So there be civil Covenants, such as that betwixt *Jacob* and *Laban*, Gen. xvii. 44. betwixt *Zedekiah* and the King

King of Babylon, Ezek. xvii. 16. But this Covenant is sacred, a Covenant made by Sacrifice, *Psal.* l. 5. There are two Words which chiefly express the Nature of this Covenant, in its Name: One is, its Old Testament Name, *Berith*, coming from a Word which signifieth to choose or cut in Pieces; for in making Covenants they used to cut the Sacrifice in Twain, and to pass between the Pieces; which did express a Curse upon the Covenant-Breaker: See for this, *Gen.* xv. 10. 18. and *Jer.* xxxiv. 18. The other is the New Testament Name, where it is called a *Testament*, *Διαθην*, in *Luke* xxii. 20. where the New Testament is the New Covenant, and *Heb.* vii. 22. the better Testament is the better Covenant: The Word signifieth a Disposition or Legacy; it holdeth forth an Agreement betwixt God and Man, wherein the Riches of Christ, and the great Things of Salvation and eternal Life, are disposed to Man upon Condition of believing and receiving Christ for Righteousness.

Use 1. Of this; sith this Covenant, from its Name, is a Bargain of free Choice, upon certain Articles, all who have a Mind to it, must choose it upon the Terms in which it standeth; they must enter in it, so as they bind themselves with a Curse not to break it: The Curse by Consent is to the Breaker: To enter into a Covenant, and into a Curse, in that respect, is one Thing, *Neb.* x. 29. And making of a Covenant, is the cutting of a Covenant, *Psal.* lxxxix. 3. who break it, shall, according to the Curse, be cut in Pieces, cut asunder, in *Luke* xii. 46. cut in Twain.

Use 2. Is the Name and Nature of this Covenant a Disposition by Will? Seek to have and hold it of free Will and good Pleasure: Seek to have and hold it, as ratified by Testament, by the Death of the Testator, *Heb.* ix. 16. Take all the Legacy, from Remission of Sins to eternal Life; and be content to be at the great Legator's Disposal. This Covenant then is by the first Name a Bargain, the best Bargain; and by the second it is a sure Bargain, ratified in a Testament, and by the better Testament. Further, that you may know what this Covenant is, know this, that the Lord hath made two Covenants

venants with Man: The first in the State of Innocency, *Gen. ii. 16, 17.* wherein Life was promised to Man, upon Condition of Obedience, and Death threatened upon his Disobedience. This may be called the Law, or Covenant of Nature; by Nature written on the Heart, *Rom. ii. 15.* or the Law simply: *Ye are not under the Law,* in *Rom. vi. 14.* is, ye are not under the Covenant of Works, or the Law and Covenant of Works; because the Condition of this Covenant is Doing, *Rom. x. 5.* and *Gal. iii. 12.* There be five Things in it, 1. A Man is personally bound in it, as *Adam* was: *The Soul that sinneth shall die, Ezek. xviii. 4.* 2. It requireth perfect Obedience, so in *Deut. xviii. 13. Thou shalt be perfect with the Lord thy God.* 3. It must be with all the Heart and Strength, *Mark. xii. 30.* 4. It must be perpetual, all the Days of a Man's Life, *Deut. v. 29.* 5. It is taken on, and to be performed in a Man's own Strength, under the Pain of a Curse, and eternal Death. This is not the Covenant which is *David's* Refuge in my Text: Of it now it cannot be said, as *Hezekiah* said of the Promises, *By these Things Men live, and in these is the Life of Mens Souls, Isa. xxxviii. 16.* Nay, this Law now worketh Wrath, and is found unto Death, *Rom. iv. 15.* and *vii. 10.* Yet *the Law is holy, and the Commandment is holy, and just and good, Rom. vii. 12.* The other Covenant is the Gospel Covenant, called *the Gospel, Rom. i. 16.* The Covenant of Grace, called *the Grace of God which bringeth Salvation, Tit. ii. 11. The Covenant of Peace, Isa. liv. 10. and Ezek. xxxvii. 26. The Word of Reconciliation, 2 Cor. v. 19.* Christ's Testament, his *New Testament in his Blood, Luke xxii. 20.* The Condition of this Covenant is *Believing, John iii. 16.* It is of this Covenant that the Text is meant; *An everlasting Covenant, well ordered in all Things and sure;* which was made with *David* as a Type of Christ, and yet made with Christ before it was made with *David*; for he was the Root as well as the Offspring of *David, Rev. xxii. 16.* These two Covenants were typified by *Sarah* and *Agar, Gal. iv. 22, 23, 24.* the one gendreth unto Bondage, the other to Liberty. More particularly, let us consider these two

Cove-

Covenants in these Things wherein they agree, and then in these Things wherein they differ.

As to the *first*, they agree in several Things. 1. In the same Author; the same Lord Jehovah made both: This is against an old Herefy of the *Manichees*, who made two Beginnings, one good, another evil; this last they made the Author of the first Covenant, and the first of the second. Now there cannot be two Beginnings more than two Gods: And the Covenant of Works was good, and the Law is still holy and good. 2. The Parties are the same, God and Man. 3. The high and last End of both is the same, the glorifying of God. 4. The Reward is and was for Substance the same, eternal Blessedness. 5. Both conditional; Conditions were and are required in them. Life was never promised, so as that Men should live at Pleasure: No Covenant leaveth either of the Parties free. 6. Both did require a perfect Righteousness, *Rom. iii. 31.* with *1 Cor. vi. 9.* where all unrighteous Persons are excluded Heaven. Man is required in both to be perfect; compare *Gen. xvii. 1.* with *Deut. xviii. 13.* 7. Both were made unchangeable in this, they must be fulfilled; compare *Jer. xxxiii. 20.* with *Matth. v. 17.* and they are damned that fulfil it not, *Rom. viii. 3.* 8. Both bind under a Curse, *Deut. xxvii. 26.* *1 Cor. xvi. 22.*

Use 1. There is need that all study to know these Covenants; and under which of them they are; for though they agree in many Things, yet the one of them now is only unto Life, having in it that Law of the Spirit of Life which is in Christ Jesus, *Rom. viii. 2.* the other is unto Death.

Use 2. Matter of Rejoicing to those who have not now to come to Mount *Sinai*, which gendereth unto Bondage, but are come unto Mount *Zion*; as is expressed in *Heb. xii. 22.* to that Estate wherein the Spirits of just Men are made perfect, *ver. 23.* that is, to this new and better Covenant, wherein there is perfect Righteousness, indeed that Righteousness of God, *Rom. iii. 21, 22.*

Come we now to consider the Differences of the two Covenants, 1. They differ in the Condition which they require;

require; the one requireth Doing, *Gal. iii. 12.* the other Believing, *Acts xvi. 31.* yet Faith is commanded in the Law, (1.) As to the Act of Trusting and Dependence on God: The Light of Nature doth teach all Creatures this Dependence, *Psal. cxlv. 15. The Eyes of all wait upon thee.* (2.) As to the Act of Persuasion, that God will be pleased if his Will be done. (3.) As to the Act of Assurance of the promised Life, upon the Performance of the Condition. But Faith of a Redeemer and of his Love, was neither revealed, nor required in the Covenant of Works. Faith as a Piece of Holiness was required in the Covenant of Works, not as an Instrument receiving and applying Christ for Righteousness: Yea, though Works be required in the Gospel, as in *Mat. v. 16.* that our Light should shine before Men, and in *Tit. ii. 12.* that we should *live soberly, righteously, and godly, in this present World:* but Works are not required in the Gospel for Righteousness, as in *Deut. vi. 25.* but for evidencing the Truth and Reality of Believing, *Jam. ii. 17, 18.* they are not required to be performed in our own Strength, but through Christ strengthening us, *Phil. iv. 13.* Nor in the same Order as in the Covenant of Works; there they were to be first performed, then the Promise to be looked for; but in the Covenant of Grace, Believing must go first, and good Works follow after; the Obedience is of Faith, *Rom. xvi. 26.* And they who first believe, must in the next Place be careful to maintain good Works, *Tit. iii. 8.* The second Difference in the Covenant of Grace, there is a Mediator, and Jesus is he, *Heb. ix. 15.* and *xii. 24.* not so in the Covenant of Works: As to that Place, in *Gal. iii. 19.* where the Law is said to be ordained by Angels in the Hand of a Mediator; by the Mediator was meant *Moses*; or if Christ, then it is to be remembred that the Covenant published on Mount *Sinai* was not a Covenant of Works, but a Covenant of Grace, dispensed in Types and with legal Terrors: So the Law was made a Schoolmaster to lead us to Christ, *Gal. iii. 24.* and that Book of the Covenant had the Blood of the Covenant with it in a Sign, *Exod. xxiv. 6, 7.* as to that which is said in *Heb. viii. 7, 8.* that the Covenant

Covenant on Mount Sinai is said not to be faultless; it is meant, not every Way so clear and perfect as the second and better Covenant. *Third Difference*, in the one, Man is left to his own Strength, in the other, Help is laid for him upon one that is mighty, *Psal. lxxxix. 19.* *Fourth Difference*, In the one, the Reward would have been given of Works, but in this other, the Reward is given of mere Grace, *Rom. iv. 4.* *Fifth Difference*, In the one, should have been but a Righteousness inherent, and of a Man; but in the other, is the Righteousness of God, and that imputed. *Sixth Difference*, The Covenant of Works was to be broken, but this Covenant of Grace is to stand for ever.

Use 1. The Misery of those who are not yet entered in this new and better Covenant: It may be known from that which hath been said of the Differences; they are left unto themselves, they have no Mediator nor Helper, they are under the Curse, and must both count and pay to the utmost Farthing.

Use 2. Encouragement to those that are within this second Covenant: They are under the better Covenant, and they have every Way the best Advantage, as will be seen in the Progress. Christ's imputed Righteousness is a fair and white Covering; his Fulness is a rich Treasure; he is made Wisdom, Righteousness, Sanctification and Redemption, *1 Cor. i. 30.* He is made all Things to the Believer.

Here the Question may be moved, seeing the two Covenants are so different, can any be under them both?

Answer. By no Means; for they who are under Grace are not under the Law, *Rom. vi. 14.* It is further urged, if Believers be not under the Law but under Grace, what have they then to do with the Law, what Need have they to regard Works, or to care how they live? Christ is made Sanctification unto them: Thus doth the *Libertine* and *Antinomian* say.

To these I answer; and so to the Question, 1. Believers are not so under the Law, as the Hand writing of Ordinances against them; so it is nailed to the Cross of Christ, *Col. ii. 24.* 2. Not under the Law, so as to count with it to the utmost Farthing; a willing Mind,

C

and,

and, according to that which a Man hath, is accepted in the Gospel Obedience, 2 *Cor.* viii. 12. 3. They are not under the Curse of the Law: Christ was made a Curse for them, to deliver them from that Curse, *Gal.* iii. 10, 13. 4. They are not under it, as a Covenant to get Righteousness thereby, but as a holy Commandment and Rule of Obedience; for it is an everlasting Rule of Righteousness: It is yet the Rule to the new Creature, *Gal.* vi. 15, 16. as well as it was to *Adam* in the State of Innocency: Believers are still under Law to Christ, 1 *Cor.* ix. 21. under him, as King and Lawgiver, *Jam.* iv. 12. For the Proof of this, that under the Gospel, we are obliged to the Obedience of the Law, as it is a Commandment: Consider, (1.) That in *Matth.* xv. 17. *Christ came not to destroy the Law, but to fulfil it.* (2.) In his Conflict with Satan, he made use of the Law, *Matth.* iv. 7,—10. (3.) He did keep the same Rule in Obedience, which he prescribed to others; so the Exhortation to Holiness is propounded in these Terms, that the same Mind should be in Believers which was in Christ, *Phil.* ii. 5. If it be said for our Justification, I answer, not only so, but for Example also, *John* xiii. 14, 15. 1 *Pet.* ii. 21, 22, 23. both in Doing and Suffering. (4.) Under the Law, is one Thing; Conformity to it is another: Not to study this last, were to go cross to the Light of Nature. (5.) *Paul* doth profess himself to be under Law to Christ, 1 *Cor.* ix. 21. even his inner Man to be under it, *Rom.* vii. 22,—25. (6.) To take away the Law were to unking Christ; no Law no King, *Luke* xix. 14. (7.) The keeping of the Law is preferred to all external Prerogatives: Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God, 1 *Cor.* vii. 19. (8.) Duties in the New Testament are pressed from the Authority of the Law, 1 *Cor.* ix. 8, 9. and xiv. 34. and in *Eph.* vi. 2. as a royal Law, *Jam.* ii. 8. (9.) *Paul* by the Spirit calleth the Law spiritual, *Rom.* vii. 14. good, holy and just, in the 12. *ver.* of that same *chap.* that it is good if a Man use it lawfully, 1 *Tim.* i. 8. (10.) It is *Antichrist's* Name, that he is a lawless Man, *ὁ ἀνομος*, 2 *Thess.* ii. 3. No Christian then should pretend

pretend to be without Law. (11.) Not to be subject to the Law, it goeth under a bad Character in the Phrase of the Holy Ghost; it is only the carnal Mind, and Wisdom of the Flesh, that is not subject to Law; it is Enmity against God, *Rom. viii. 7.* If it be said, that they walk after the Law, as it is written in the Heart, not as in the Book of Scriptures, I answer, 1st. The Law written in the Heart, if not according to that which is written in the Book, it must not be looked unto, *Isa. viii. 20.* there is no Light in it. 2^d. Christ maketh no such Distinction: The Law written in the Volume of the Book, and upon the Heart, are one, *Psal. xl. 7, 8.* 3^d. What is upon the Heart, can be no perfect Rule: The Heart is deceitful, so hath need of a Touch-stone, *Jer. xvii. 9.*

Use 1. Against *Antinomianism* and *Libertinism*: It may quickly come to that, to make Sons of *Belial*; which is without a Yoke; it were because Grace aboundeth, to make Sin abound much more; contrary to *Rom. vi. 1, 2.*

Use 2. Let as many as believe, follow after Holiness; knowing that the Law now is the Law of Christ, so fulfil it, *Gal. vi. 2.* that it is the perfect Law of Liberty, *Jam. i. 25.* yet so as it is Christ's Yoke, but a very easy Yoke.

S E R M O N II.

O N T H E

G O S P E L C O V E N A N T :

As the OLD and NEW COVENANT; how
the same, and how they differ.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE have heard of the two Covenants, the Covenant of Works, and the Covenant of Grace, and wherein they agree, and how they differ. Now, the Covenant of Grace, albeit it be one and the same, it falleth into or under a twofold Consideration, as the Old, and as the New Covenant, by reason of the old and new Dispensations of the same. Of these two Dispensations we read in Jer. xxxi. 31,—35. *Behold the Days come, saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah, not according to the Covenant that I made with their Fathers, in the Day that I took them by the Hand, to bring them out of the Land of Egypt, which my Covenant they brake, though I was an Husband unto them, saith the Lord. But this shall be the Covenant that I will make with the House of Israel, after those Days, saith the Lord, I will*

put my Law in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People; and they shall teach no more every Man his Neighbour, and every Man his Brother, saying, know the Lord, for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their Iniquity, and remember their Sin no more. Of these two Covenants doth the Apostle reason, *Heb. viii.* from *ver. 6.* to the End of that *chap.* citing the same Scripture.

Of these two Covenants, so called. New and Old, because of the divers Dispensations, we propound these two Things, 1. To clear unto you, how these two are but one and the same Covenant of Grace. 2. How and in what Respect they are different Dispensations.

As to the *first*, we lay down this as a certain Truth, that the Covenant of Grace was one and the same in Substance; that from *Adam*, and the Promise made to him in *Paradise*, unto *Noah*, from *Noah* to *Abraham*, from *Abraham* to *Moses*, from *Moses* to *David*, from *David* to *Christ*, with that Covenant made with *Christ* in *Eternity*, and declared by him and his Apostles to the World's End: This shall appear if we compare *Isa. xlii.* 6. where *Christ* is given for a Covenant to the People, and for a Light to the *Gentiles*, with *Eph. ii.* 12, 13. where the sometimes far-off People are made near by the Blood of *Christ*: And the Apostle *Paul*, in *Acts xxvi.* 22. professeth he preached no other Thing in preaching the Gospel, but that which the Prophets and *Moses* said should come; and, in *Eph. ii.* 20. both *Jew* and *Gentile* is built upon the same Foundation of the Prophets and Apostles, *Jesus Christ* himself being the chief Corner Stone; and the Apostle *John*, in his 1 *Epist. i. chap.* and 1. *ver.* saith of *Christ* and the Gospel Covenant, That which was from the Beginning. For further Proof of this, consider *first*, How the same substantial Things are common to both, 1. The same Original and Fountain, God's free Love and Choice, in *Deut. vii.* 7, 8. with *Eph. i.* 5. 2. The same great Promises and Blessings, God their God, and ours, *Levit. xxvi.* 12. with 2 *Cor. vi.* 16. Forgiveness of Sin theirs and ours, *Psal. xxxii.*

1,—5. with *Rom.* iv. 6. the same Adoption, *Jer.* iii. 19. with *Gal.* iv. 5. the same Condition of the Covenant, viz. Faith, *Hab.* ii. 4. with *Rom.* iv. 11. where the Righteousness is by Faith: Unbelief did of old cut them off as well as now, *Rom.* xi. 20. 3. The same Spirit then and now, the same Spirit of Faith, *2 Cor.* iv. 13. that of *John* vii. 39. is either meant of the extraordinary Gifts of the Spirit, or more than ordinary Measure poured forth. 4. The same Rule of Life, and the same Reward, *Isa.* xxxiii. 2. with *Jam.* iv. 12. the same Law-giver, and the same Salvation, *Luke* ii. 30, 32. eternal Life was then promised as well as now, an everlasting Salvation, *Isa.* xlv. 17. God was their God after Death then, as well as now, *Matth.* xxii. 32. 2. Consider, and it shall be found that there was the same Church then and now; they the *Israel* of God, and so we, *Gal.* vi. 16. they our Fathers, and we their Children, *1 Cor.* x. 1. being of the same Faith, we are the Children of *Abraham*, *Gal.* iii. 7. 3. They had the same Gospel preached unto them, which we have preached unto us, *Heb.* iv. 2. *1 Pet.* iii. 18, 19, 20. where the Gospel was preached by the Spirit of Christ in the Days of *Noah*. As to that, in *Rom.* i. ver. 2. where the Gospel is said to have been promised by the Prophets, it is meant only in Respect of the more full Declaration of it; but the Doctrine of free Grace was, as to the Substance, the same. 4. It will be found that there was and is but the same Covenant, from *Acts* iii. 25. where the *Jews* are dealt with to embrace the Gospel Covenant, by this Argument, because they were the Children of that Covenant which God made with *Abraham*. As to that which may be objected, from *Heb.* viii. the new Covenant is only another Covenant, in the Manner of Administration; as we may hear further, when the Differences come to be opened: Only now we say, The Old and New Covenant are like *Rebecca* veiled, and the same unveiled. The former is vanished, only in Respect of Shadows; it standeth in the Substance: And where it is said, that it was broken, as it was broken by Unbelief, so may the New Covenant be broken: So there is no
Difference

Difference as to that, more than in this, that both then and now, many were in it externally only. As to that which some have dreamed, that the Fathers in the old Dispensation had a mixed Covenant; it is manifest, that neither was nor could be. 1st. It is clear, they had no Mixture of the Works of the Law in the Point of Justification; for to *Abraham* Faith was imputed for Righteousness, *Rom. iv. 9,—11.* 2^d. As the temporary Promises were to them Types of better Things; so the Land of Promise, a Type of that Rest prepared for the People of God, *Heb. iv. 9.* 3^d. Temporal Blessings then promised do not prove either another Covenant in Substance, or a mixed Covenant; because the New Covenant hath temporal Blessings also covenanted in it, *Mat. vi. 33.* and *1 Tim. iv. 8.*

Use 1. This is against those who put the Fathers, and those who lived under the old Dispensation of the Covenant, only under a Covenant for temporal Things: The Happiness of the *Gentiles* will be no other, than to sit down with *Abraham, Isaac, and Jacob*, in the Kingdom of Heaven, *Mat. viii. 11.* and in *1 Cor. x. 1, 2, 3, 4.* they did eat the same spiritual Meat, and did all drink the same spiritual Drink with us.

Use 2. If the Old Covenant and New be the same, then the Scriptures of the Old Testament are not to be rejected, but to be searched and improved, to the End for which they were written, *Rom. xv. 4.* for our Learning; considering how they were also written all by the same Spirit, *2 Tim. iii. 15, 16.* who is but one and the same: Considering also, in the third Place, how they are not only profitable, as other Scriptures, but necessary for convincing of the *Jews*; and lastly, How not only the Doctrine of the Gospel was confirmed from thence by Christ and his Apostles, but they are a great Part of that Foundation, on which Christians must be built to the World's End; for the Foundation is of the Prophets, as well as of the Apostles, *Eph. ii. 20.*

Use 3. It is the Wisdom then of Christians; to hold fast old Truths, the old Path, and the good Way, pass for one, *Jer. vi. 16.* Stumbling from the ancient Paths,

to walk in Paths, a Way not cast up, is condemned, in *Jer. xviii. 15.* In *2 Pet. i. 12.* is commended Establishment in the present Truth; and in the *Epist. of Jude, ver. 3.* there is recommended to these who have Interest in the common Salvation, an earnest Contending for the Faith once delivered to the Saints. New Opinions do not make new Men, but nourish old Corruptions.

Let us go now and search into the Differences of this old and new Dispensation of the Covenant: Though this Old and New Covenant be the same in Substance, yet they have their considerable Differences: *First* Difference, The Old was dispensed by God the Father, or by the Son not incarnate; but the New was begun to be published by the Lord Jesus coming in the Flesh; and after was confirmed by those that heard him, *Heb. ii. 3.* the Mediator in the Old Dispensation was by the Man and Servant *Moses, Deut. v. 27.* and, *Heb. iii. 5.* But in the New, we have our blessed Lord Mediator, *Heb. ix. 15.* and *xii. 24.* the Son over his own House, *Heb. iii. 6.*

Use 1. Bless God for the better Covenant, in this Respect: We have had the Son himself declaring the Decree, according to *Psa. ii. 7.* O bless him, that we have been reserved to the last Times, and to the Fulness of Time, wherein Christ himself came to be Messenger of the Covenant, according as was prophesied, *Mal. iii. 1.* that we have been reserved to the Times of the last Dispensation of the Covenant; after which there will be no new Dispensation, *Heb. i. 1.*

Use 2. Seeing it hath pleased the Lord to tryft us, both with the better Dispensation and Dispensers, we had need to beware that we neglect not so great a Salvation, *Heb. ii. 3.* the more and the better Dispensations we have, the greater will be our Sin in neglecting them.

The *second* Difference is, that the old Dispensation was more burdensome than the new: So, *Acts xv. 10.* calleth it a Yoke, which neither they nor their Fathers were able to bear: It put those who lived under it, as Children under Tutors and Governors, yea, in Bondage, under the Elements of the World, *Gal. iv. 2, 3.* They had costly Sacrifices, as is to be seen in the Book of *Leviticus*; and

and tedious Journeys, from the utmost Parts of the Land, every Male thrice in the Year to *Jerusalem*, *Deut.* xvi. 16. They were under Restraints as to Meats, tied to the Observation of Days and Months, *Col.* ii. 16, 20, 21. But in the New, the Yoke is easy, and the Burthen light; the Service not so toilsome, and the Help sufficient; fewer Sacraments, and these not costly; no Days but the Lord's-day Sabbath; and such as Providence and our Necessity shall call for, no carnal but spiritual Ordinances.

Use 1. We ought then so to notice and acknowledge this our dearly purchased Liberty, by standing fast in it, resisting all Temptations which may draw us back again to carnal Ordinances, or to the Ordinances of Men; for if the Lord hath set us free of his own Law of Ceremonies, it were most absurd for us to think of being subject to a new ceremonial Law, devised by Men, remembering that Word, in *Matth.* xv. 9. *In vain do they worship me, teaching for Doctrines the Commandments of Men.*

Use 2. Seeing thus the Lord hath removed the heavy Yoke, and set us at Liberty, we should evidence our Liberty in being a more free-hearted and willing People, in the offering up of spiritual Sacrifices, as in *1 Pet.* ii. 5. and in *ver.* 16. of that *chap.* *As free, and not using our Liberty as a Cloak of Maliciousness;* doing Service to God with Gladness and Singleness of Heart, as in *Acts* ii. 46. If we do not so, we may be charged, as *Ephraim* was, *Hos.* xi. 3, 4. *I taught Ephraim to go, taking them by their Arms, but they knew not that I healed them, I drew them with the Cords of a Man, and with Bands of Love.*

The *third* Difference, The old Dispensation was more dark, but the new is more clear: There were the Shadows, but here we have the Body, *Heb.* i. 5. The Light is now as of the Sun, a marvellous Light, *1 Pet.* ii. 9. The Gospel is a bright Revelation of the Mystery, which was kept secret, *Rom.* xvi. 25. now revealed to his holy Apostles and Prophets by the Spirit, *Eph.* iii. 5. Eternal Life in the old Dispensation was but rarely hinted, *Psa.* xvi. 11. and xvii. 15. and *Dan.* xii. 2. It was shadowed by Rest in *Canaan*, and eternal Death by Exclusion from thence, *Psal.* xcv. 11. Christ's Person and Offices were
not

not so fully set forth in Prophecies, *Isa. ix. 6.* and in Types: So his Priesthood by *Melchizedeck, Gen. xiv. 18.* His Kingdom by *David and Solomon, Luke i. 31.* His prophetical Office by *Moses, Deut. xviii. 18.* Justification by the Sprinkling of Blood, *Exod. xxiv. 7, 8.* Sanctification by many Purifyings and Washings: But now, all these Points of precious and mysterious Truth are made so plain, as they who run may read them: 1. Because all that which was to be done is finished by Christ's offering up himself. 2. The Church was then in Minority, *Gal. iv. 1, 2.* but now it is come to more perfect Age. 3. This Honour was reserved to Christ, as the great Prophet, and the Light of the World, *John i. 9.*

Use 1. Take notice of this Mercy, this unspeakable Mercy, which is in the so clear and bright Manifestation of the Gospel; remembering that Word in *Matth. xiii. 17.* *That many Prophets and righteous Men have desired to see those Things which we see, and have not seen them, and to hear the Things which we have heard, and have not heard them;* and that, in *John xiv. 22.* how the Lord is pleased to manifest himself to us and not to the World: *Abraham* himself has no more but a far off Sight, and yet he rejoiced, *John viii. 56.* The Performance of the greater Promises all were reserved for our Time; such as that, in *Isa. xi. 9.* *The Earth to be filled with the Knowledge of the Lord, as the Waters cover the Sea;* that, in *Isa. xxx. 26.* *When the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be sevenfold, as the Light of seven Days, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound;* and that, in *Jer. xxxi. 34.* when there shall be less need of teaching fundamental Truths; but *all shall know the Lord from the least to the greatest.*

Use 2. Is the New Covenant so clearly dispensed? study then a more full and distinct Knowledge of Christ in the Covenant, and of all Covenant Truths; we should not be Children in Understanding, *1 Cor. xiv. ver. 20.* *Lest we be like Children tossed to and fro with every Wind of Doctrine;* which is forbidden in *Eph. iv. 14.* If we do not study to be rooted and settled in the Knowledge of Truth,

Truth, we will be reckoned amongst those that love Darkness rather than Light, *John* iii. 19. Ignorant and unsettled Souls are in a very dangerous Estate, the God of this World hath blinded them. *2 Cor.* iv. 4. *The unlearned and unstable wrest the Scriptures to their own Destruction,* *2 Pet.* iii. 16.

Use 3. The greater the Light, and the brighter the Manifestation be, it calleth for more exact Walking as Children of Light, and of the Day, *1 Thess.* v. 5, 6. with *Rom.* xiii. 13.

The *fourth* Difference, There is a more effectual Working in the New than was in the Old: There was Weakness in the Old; it made nothing perfect, *Heb.* vii. 18, 19. but the bringing in of a better Hope doth, *ibid.* not the same Measure of the Spirit then which is now, *John* vii. 39. less of the Spirit of Adoption, of that Spirit of Sons, *Gal.* iv. 6, 7. a lesser Measure of Faith also then than now, *Gal.* iii. 23. and less of Comfort and Joy, *John* xvi. 24.

Use 1. Then there is no Ground of pleading Excuse, from the Saints Fallings and Failings in the old Dispensation of the Covenant.

Use 2. We should seek to be more filled with the Spirit, as in *Eph.* v. 18. *2 Tim.* i. 7. that Spirit of Power, Love, and of a sound Mind, to open your Mouths wide, that he may fill you with Grace more abundantly, as is promised, *Psal.* lxxxi. 10. that you may be the more abundantly fruitful: *To whom much is given of him much shall be required,* *Luke* xii. 48. More especially expresses the Power, *1st.* In subduing Corruptions. *2d.* In bearing Afflictions. *3d.* In Growth to a perfect Man, to the Measure of the Stature of the Fulness of Christ, *Eph.* iv. 13.

The *fifth* Difference, The Old Dispensation was only to one People; the New is unto all. He is not now the God of the *Jews* only, but of the *Gentiles* also, *Rom.* iii. 29. For the Space of near two Thousand Years the Church was only in *Israel*: The Lord did not enlarge the Tent and stretch out the Cords at first, 1. Because of his good Pleasure, *Matth.* xi. 26. 2. To make his
Grace

Grace the more glorious, *Rom.* xi. 32. and Christ the more eminent, *Isa.* lxvi. 19.

Use 1. We may not for this be high-minded; remembering that of *Rom.* xi. 18. we may not boast against the Branches, sometimes as evil as any, *1 Cor.* vi. 11.

Use 2. Give up yourselves to Gospel Grace, *Tit.* ii. 11, 12. or see the Hazard, Vengeance in flaming Fire against them that obey not the Gospel, *2 Theff.* i. 8. and then be thankful, and glorify this Word of the Gospel, as they did, in *Acts* xiii. 48.

The *sixth* Difference, The one was for a Time, until the Time of Reformation, *Heb.* ix. 10. the other is everlasting, *Rev.* xiv. 6. and the Ordinances of it everlasting, *Matth.* xxviii. 19, 20. *1 Cor.* xi. 26.

Use 1. Against those who dream of another Gospel-way, and that above Ordinances: Let them remember, how, after the Coming down of the Holy Ghost, Ordinances were continued; and consider that Threatning, *Gal.* i. 8. against them that would bring another Gospel. Ordinances will be ever needful, while we are here a People of so much Infirmary, and so many Necessities: Needful also for the Performance of that great Duty, the honouring of the Son, *John* v. 23.

S E R M O N III.

ON THE

G O S P E L C O V E N A N T:

How the COVENANT is made, and of the
AUTHOR of the same.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

HAVING spoken of the Covenant in general, of the two Covenants also, both of Works and Grace, and of this last, both as Old and New; I come now to the II. Head propounded, that the Covenant is not now to be made, but is already made, ended and concluded: *He hath made with me an everlasting Covenant:* That which I shall say to this, I shall deliver it in two Doctrines.

DOCT. 1. *All the Good which Believers do receive, it is all conveyed to them by Covenant.*

So God made his Covenant with Noab, Gen. vi. 18. and remembered him, Gen. viii. 1. He established a Covenant with Israel, so heard their Groaning, and redeemed them, Exod. vi. 4, 5, 6. He redeemed them also from the Babylonish Captivity, out of the Pit wherein was no Water, by the Blood of the Covenant, Zech. ix. 11. And all that Good which is in the Gospel Redemption,

is

is in Performance of the Promise and Remembrance of the holy Covenant, in *Luke i. 72*. The Reasons why the Lord would deal thus with Men, to give all Things lesser and greater to them by Covenant, were, 1. That he might be the better known, especially in his Faithfulness: It is a Part of his Name in *Rev. xix. 11*. *He that is faithful and true*, who in Righteousness maketh War. Now, it is best known in keeping of Covenant: So in *Deut. vii. 9*. *Know the Lord thy God, he is God, the faithful God, who keepeth Covenant*; so, in *Rom. xv. 8*. Jesus Christ was a Minister of Circumcision for the Truth of God, to confirm the Promises made to the Fathers.

2. To separate his People for himself: He doth set apart his People for himself, *Psal. iv. 3*. He became the Lord their God by Covenant, and so did separate them from other People, *Lev. xx. 24*. He made them so, a peculiar Treasure to himself, *Exod. xix. 5*. A People near him, *Psal. cxlviii. 14*.

3. He doth thus bring them under a Bond, the Bond of a Covenant, *Ezek. xx. 37*. to ensure and keep them firmly adhering to himself, and to make them abide with him, *Hos. iii. 3*. for he knows how unstedfast, and bent to Backsliding we are, *Hos. xi. 7*.

4. To minister to all that take hold on his Covenant the stronger Consolation, *Heb. vi. 17, 18*. by *two immutable Things in which it is impossible that God should lie*.

5. That it might be much every Way to the Glory of God, 1 *Chron. xvii. 24*. *David prayeth that it may be established*; that the Lord of Hosts be the God of *Israel*, even a God to *Israel*, for this End, that his Name may be magnified for ever: And, in 2 *Cor. i. 20*. *All the Promises are Yea and Amen in Christ Jesus, to the Glory of God by us*.

6. He will have his People to be in Covenant with him, that he may put high Honour on them: So, in *Deut. iv. 7*. No Nation so great as his People, by having God so nigh unto them: And, in *Deut. xxvi. 18, 19*. the Lord, by avouching them to be his covenanted People, made them high above all Nations which he had made, in Praise, and in Name, and in Honour.

7. That so he might honour the Son, who is the Mediator and Messenger of the Covenant: The Father hath a great Design

Design in the Covenant, for the honouring of the Son, *John* v. 23. 8. So to loose and disengage us from all other Covenants, whether made with old Lovers, *Hof.* ii. 5, 19, 20. or with Hell and Death, *Isai.* xxviii. 18.

Use 1. Magnify Mercy in this, that the Lord hath been pleased to communicate every good Thing to us, in this gracious Way of a Covenant: Salvation, and all that which leadeth unto it, is by Covenant; the Lord might have cast some Kindness to us, in Way of common Providence, as to other Creatures; but he would not do so, but give his People every Thing by a special Covenant: In this a fourfold Mercy, each of them more wonderful than another. (1.) The Condescendence of Love. (2.) The securing an Interest in God to poor wretched Sinners. (3.) Abundant Consolation. (4.) The Freeness of the Grace by which all is dispensed.

Use 2. Is all dispensed by Covenant? We must see to this, that we be in Covenant: If we would have any Thing dispensed, we must consent to the Bargain, wherein, (1.) The Lord becometh our God. (2.) He giveth Christ, and then, (3.) With him all Things freely, *Rom.* viii. 32.

Use 3. Labour to be sensible of our Looseness and Unsteadfastness: The Lord saw a Necessity of binding us in the strictest Bond with him, (1.) We have need to be drawn, *John* vi. 44. and, (2.) To be bound by strictest Bonds, *Jer.* xiii. 1,—11.

Use 4. Is all good to be communicated to a Believer by Covenant? Expect all good only in that Way, in the Way of the Promise: Call for every good in that Way, from the Lord, upon the Bond which he hath given thee; and then study to know this Covenant aright, and to walk worthy of it: They that fear the Lord, the Lord will shew them his Covenant, *Psal.* xxv. 14. All the Paths of the Lord will be Mercy and Truth to them that keep his Covenant, *ver.* 10. of that *Psal.* David prayed by the Covenant, that the Lord would have Respect unto it, when the dark Places of the Earth are full of the Habitations of Cruelty, *Psal.* lxxiv. 20. To close this, all you that have closed in Covenant with God, and
know

know that all your good cometh unto you by a Covenant of Grace, *Let your Conversation be as becometh the Gospel of our Lord Jesus Christ*, according to *Phil. i. 27.*

DOCT. 2. From this Head: *This Covenant, by which every good is conveyed unto us, it is a Covenant already made, agreed upon, concluded and ended in Eternity, in the well-ordered Decree.*

The Word is settled in Heaven, Psal. cxix. 89. And it shall be as the Days of Heaven, Psal. lxxxix. 28, 29. But as it is revealed to Man, it is so made, that it is established, *Gen. xvii. 7.* and it is confirmed, *Dan. ix. 26, 27.* It is not now to be made, but to be declared, *Psal. ii. 7.* to be remembered, *Psal. iii. 7.* and to be kept, *Neb. i. 5.* The great Grant of Heaven and Happiness is drawn up and written, yea, and passed the Seals too. That it is not now to be made, I do demonstrate thus, 1. It is in the Text, an everlasting-Covenant; and, in *Psal. ciii. 17, 18.* from everlasting to everlasting is that Mercy, which is held forth and offered therein. 2. It was made with Christ in Eternity, as may be gathered from *Prov. viii. 22, 23.* where Christ, under the Name of Wisdom, is brought in saying, *The Lord possessed me in the Beginning of his Ways, before his Works of old: I was set up from everlasting:* And from *Mic. v. 2.* where Christ is described to be the Ruler, whose Goings forth were of old, *even from everlasting:* And the Father saith of him, long before he came in the Flesh, that he had *given him for a Covenant, Isai. xlii. 6.* 3. He who was and is the true and faithful Witness, said so much on the Cross, *It is finished:* All is now done and ended, *John xix. 30.* *The Forerunner is already entred into Heaven for us, Heb. vi. 20.* O! this blessed Bargain is so made, that it could not have been better made: Men neither should nor can either add unto it, or take any Thing from it. It is so made, as it cannot be ranversed again.

Use 1. Hence Comfort and Stay to fainting and perplexed Souls; there is a precious Cordial in this, the Covenant is not now to be made, it is well made, and made ready also, (1.) It is a Cordial for those who travel with the Sense of Unworthiness: The Covenant is made,

made, and when it was made, it was made without Respect either to Worthiness or Unworthiness. (2.) For those who are sorely shaken with frequent Doubtings and Unbelief: The Covenant is made, may heal those Distempers: It is made in Faithfulness; and he that made it will not suffer his Faithfulness to fail, *Psal. lxxxix. 33.* If we believe not, yet he abideth faithful, he cannot deny himself, *2 Tim. ii. 13.* (3.) Against Backslidings: The Covenant was a Bond made; past losing or loosing, before that we could forfeit it; yea, there is an ever standing Article of this Covenant, for healing of Backslidings, *Hos. xiv. 4.* (4.) As of Comfort, so of Caution to every Christian: The Covenant was made without them, yet not in every Respect to be made good without them.

Use 2. Seeing the Covenant is so made, as it cannot be made void in itself, every one should look well to it, that it be not made void as to them; or that by their Carriage they declare it was never made with or for them. Now, there are several Ways, whereby People make this Covenant as not made, or made void to them. *1st.* If they do not willingly receive it, and write their Name down in it: As many as receive it, they have a rich and fair Privilege and Power, even to become the Sons of God, *John i. 12.* *2d.* Much more if they reject it: It was a dreadful Guilt of the *Pharisees*, in *Luke vii. 30.* They rejected the Counsel of God against themselves. *3d.* All they who undervalue it, who esteem it not of worth, how can they have Use of it? Who see not a Treasure in it, will never dig for it; so it cannot be but void to them. *4th.* They that rest not satisfied with it as it is made, but are picking Quarrels with it, upon Search it will be found, that all the Errors and Heresies of this Time are so many Quarrellings with and Contradictions to this Covenant, as it is made, and well made; but they would have it made otherwise. But who are they that find Fault, as the Apostle challengeth all Disputers, *Rom. ix. 20.* *Who art thou that repliest against God, who dare take upon them to amend any Thing of this witty Invention?* So much to the II. Head, That the Covenant is made.

The III. Head propounded to be spoken to, was, The Author of this gracious Covenant: *David* saith, he hath made a Covenant: The God of *Israel*, the Rock of *Israel*, in *ver. 3.* and in this, *5. ver.* *Although my House be not so with God*, yet he, that is, God, hath made the Covenant.

DOCT. 1. *That God is the Author of this blessed Covenant.*

It is of divine Extraction, and doth not favour of the Earth at all: It is a divine Plot; there was never any like unto it; all the three Persons of the blessed Trinity were about the making of it: They all held the Counsel in Eternity, in eternal Wisdom, did draw up the Agreement in the Draughts of everlasting Love, and did design the flowing forth of everlasting Mercy and infinite Goodness: The Father so loved the World, that he decreed to send the Son: The Son so loved the Father and lost Man, that he agreed to be sent: The Love of the eternal Spirit was such, that he engaged to anoint and abundantly to furnish him that was sent: The Father prepared a Body for the Son; the Son put on that Body, and took it in, into the Unity of his Person, the same Person with his Godhead; and the Spirit did pour upon him the Oil of Gladness above his Fellows. The Father said, *Awake, O Sword, against the Man that is my Fellow*: The Son saith, *Behold I come, I delight to do thy Will*; and the Spirit did write this Law within his Heart. O Mystery of Mysteries! This is a most divine Mystery, however we cannot wade through this Deep, this is a Truth passed and beyond all question, that the God of all Grace is the Author of this Covenant of Grace: He made it at first, or rather revealed it, as it was made in Eternity, in that one Promise, that is, *The Seed of the Woman shall bruise thy Head*, that is, thy Head, O Satan, who hidest thyself in the Serpent, *Gen. iii. 15.* Who but God could have made it so, that the Seed of the weak and now vanquished Woman should overcome so mighty and so crafty a Devil? Who but God, upon the Breach of one Covenant, would have made another with broken Man, and a better Covenant, which never should be broken? Who
but

but God would have prevented his backward and broken Enemy, with the Offer of so blessed a Bargain? He made the Covenant with *Noah*, *Gen. vi. 18.* with *Abraham*, *Gen. xvii. 1.* with *Isaac*, *ver. 21.* of that *chap.* with *Jacob*, *Gen. xxv. 10.* and with *David* and *Solomon*, *Psa. lxxxix. 3. 35. 36.* and it is he who maketh the new Covenant with *Israel*, *Jer. xxxi. 31.* and, *Ezek. xxxvii. 26.* Now, that God is the Author, and only Author of this Covenant; appeareth thus, 1. It is of Things which Flesh and Blood could not reveal, *Matth. xvi. 17.* 2. We were, and by Nature still are, Enemies in our Mind, *Col. i. 21.* and would never thought of Reconciliation and Means of Peace. 3. God, as his Name is; so is he: He is first and last, *Rev. i. 11.* He loveth first, 1 *John iv. 10.* and chooseth first, *John xv. 16.* 4. There is such a Depth of Wisdom in the Contrivance, that no created Skill could ever have reached it; Angels stooping down desire to look into it, 2 *Pet. i. 12.* 5. The Bond of the Covenant is such, as none could bring a Soul under, but God alone: It is the Bond of the Spirit, *Eph. iv. 3.* and then a Bond upon the Spirit and Conscience of Man: 6. God was so offended, that the Offence was in some sort infinite, against an infinite Majesty: And who could have found out the Mean of Satisfaction; if himself had not done it? So, in *Job xxiii. 34.* he saith to his Messengers, the Interpreters, deliver such a Soul from going down to the Pit, for I have found a Ransom.

Use 1. If God alone made the Covenant, and he was the first Mover in it, and the whole Deviser of it, then, 1st. The Covenant is free; it was and is of free Favour: Man's Moyen or Merit, neither any Thing that could be foreseen in Man, can challenge any Part of a procuring Cause in it: He that doth all Things of and for himself; did this great Thing: So also,

Use 2. If God unchangeable be the Author of this Covenant, then it is unchangeable: There is no Variableness in God, no more than in that his eternal Counsel, nor in that which is gone out of his Mouth; he will not alter it, *Psal. lxxxix. 34.* The Principles on which this everlasting Covenant is founded, are immutable Things.

Use 3. If God be the Author of the Covenant of Grace, it may stay the Heart of the doubting Christian; who, because both of Sin and Frowardness, thinketh with himself, that he can never have any Part in that precious Covenant, because of utter both Unworthiness and Unwillingness so to take hold on it, as to submit to the Terms of it: Let such consider, that as the Lord did move first in and for a Covenant with Man, it bred in his Breast, so they may expect he will through it: He will cause them draw near whom he chooseth; and, who choose him he hath first chosen them; and further, let them look in what State, wretched Sinners when he entereth into Covenant with them, were.

Use 4. Wonder and praise for this, that the Lord Jehovah made the Covenant, the Party offended, so great a Party, that stood in no need of Man: It is he that devised the Covenant of Peace, and sueth for Peace; and when one Covenant is broken, he maketh a better: Go to him with all the broken Covenant Work, he can best amend it.

S E R M O N IV.

ON THE

GOSPEL COVENANT:

Of the PARTIES in the COVENANT: And,
first, of CHRIST the chief PARTY, and
BELIEVERS a PARTY with HIM.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

I Proceed now to speak of the Parties engaged, and of all that have Interest in this Covenant: And the first Party engaging with God, and engaged unto him in this Covenant, is Christ the eternal Son of God: This Covenant for the Redemption of lost Man did begin without Beginning, betwixt the Father and him: So in *Isa. xlii. 6.* The Father saith to the Son, *I have called thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People.* The Father by Covenant hath set him as King, as his King upon Zion, his holy Hill, and hath covenanted to give him the Heathen for his Inheritance, and the Ends of the Earth for his Possession, *Psal. ii. 6, 8.* Christ is the principal Seed, with whom the Father entereth in Covenant, *Gal. iii. ver. 13, 14, 16, 17.* That this may further appear, consider, 1. Christ hath the Prerogative of the first

D 3

born,

born, *Heb. i. 5.* and *Psal. lxxxix. 26, 27.* And the Covenant was and is chiefly with the first-born. 2. The sure Mercies of *David* are his, and with him, *AAs xiii. 34, 35.* and these are the Covenant Mercies, *Isa. lv. 3.* 3. As the first *Adam* was the chief Party in the Covenant of Works, it was made with him first, and in him with his Seed, *Rom. v. 12.* so with the last *Adam*, so called, *1 Cor. xv. 22.* First with him, and in him with all his spiritual Seed. 4. All that which is or can be required in a Covenant, is to be found betwixt the Father and the Son. In *Isa. liii. 10, 11.* Christ engageth to make his Soul an Offering for Sin, and the Father engageth to him, that he shall see his Seed, and the Travel of his Soul, and that the Pleasure of the Lord shall prosper in his Hand. In *Psal. xl. 6, 7, 8.* The Father declareth he will have no Sacrifice, he will be satisfied with no other, but with the Sacrifice of his Son; he boreth his Ear, and, as it is rendered in *Heb. x. 5.* He prepareth a Body for him; and the Son answereth the Father, *Lo I come, in the Volume of the Book it is written of me, I delight to do thy Will, O my God.* 5. All the Promises are made, first, to him: The Lord is first his God, and then our God; first, his Father, and then, our Father: So he teacheth us, in *John xx. 17.* All the Promises are Yea and Amen in him, *2 Cor. i. 20.* And chief Promises are only made to him, such as that, *Psal. cx. 2.* *Phil. ii. 9, 10, 11.* *Heb. i. 5, 13.* Others, first to him, and then to us, according to our Measure, that of his Fulness we may receive, *John i. 16.* The Mother Promise, that God will be his God, first made to him, *Psal. lxxxix. 26.* and *John xx. 27.* and so to us, *Jer. xxxii. 38.* Justification is first promised to him, as to his Undertaking, first made to him, *Isa. l. 8.* and then in him the Redemption and Forgiveness of Sin is ours, *Eph. i. 17.* The same may be said of the Promises of Dominion and Victory, *Psal. cx. 12.* with *John xvi. 11.* of Kingdom and Glory, *Phil. ii. 9, 10.* with *Luke xii. 32.* and of the blessed Resurrection, *Psal. xvi. 10, 11.* with *John xi. 26.*

For further clearing of this Matter, it is evident from the Scriptures, that there were and are standing Articles of Agreement betwixt the Father and the Son: The Fa-
ther

ther giveth so many to the Son, and he draweth them that they may come, and the Son maketh them welcome, and in no wise will cast them out, *John* vi. 37, 44. The Father giveth them to the Son, and the Son giveth to them his Words, *John* xvii. 6, 8. The Son never parts with them until he raise them up at the last Day, *John* vi. 39, 40. But come we to the Articles of Agreement betwixt the Father and the Son, in the Covenant of Redemption: More particularly, the 1. Christ is appointed unto this Work, anointed to it, *Isa.* lxi. 1. sent and sealed unto it, *John* vi. 27. ordained unto it before the Foundation of the World, 1 *Pet.* i. 20. and he did accept and engage, *Heb.* v. 4, 5. and x. 7. 2. A special Commission from God to him, to execute and bear a threefold Office, in order to this Work; that of a Prophet, *John* xii. 49. of a Priest, *John* x. 18. and of a King, *Psal.* ii. 6. And he submitteth to all that which is laid on him, and undertaketh all: The Lord opened his Ear, and he was not rebellious, neither turned he away back, but gave his Back to the Smiters, &c. *Isa.* l. 5, 6. He laid down his Life freely, when none could take it from him, *John* x. 17, 18. *Being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross,* *Phil.* ii. 8. 3. Is of great Promises made to the Son. 1st. Of the Spirit for Furniture and sufficient Qualifications, *Isa.* xi. 1, 2. 2^d. For all necessary Help, *Isa.* xlii. 4, 6. 3^d. For good Success and Speed, *Isa.* lv. 5. 4th. Particularly, that he should be an all-conquering King, *Psal.* cx. 1, 2. and *Mic.* iv. 3. 5th. The Promise that both he and those given him should be glorified, *John* xvii. 5, 24. these Prayers are according to Promises, The 4. Article is of Covenant-relations, established betwixt God the Father and the Son. 1st. God not only essentially, or rather personally, is a Father, but by Covenant a Father to Christ, *Eph.* i. 3. 2^{dly}, He is in some Sense all the Covenant, *Isa.* xlix. 8. *Mic.* v. 5. He standeth for God to Man, and for Man to God, an Umpire betwixt both. 1. He is the Messenger of the Covenant, *Mal.* iii. 1. 2. He is the Witness in it, given for a Witness, *Isa.* lv. 4. The faithful and true Witness, *Rev.* iii. 14. He

witnesseth to all the Truths of Scripture, particularly to these Truths which he sealed with his Blood, to his being the Son of God, and King of his Church. 3. He is in it the Surety, the Surety of the better Covenant, *Heb. vii. 22.* He is Surety for God, and for that Kingdom which it is his Pleasure to give to Believers, *Luke xii. 32.* and he is Surety for us to the Father, (1.) To pay all our Debt. (2.) To answer for our Behaviour. (3.) So to give us new Hearts, and to write his Law in them, *Ezek. xxxvi. 26.* with *Jer. xxxi. 33.* to cause us walk in the Lords Statutes, *Ezek. xxxvi. 27.* and to put his Fear in our Hearts, that we shall not depart from him, *Jer. xxxii. 40.* (4.) He is Mediator, *Heb. xii. 24.* that can lay Hands upon both; in some sort, he can engage both; he is the Fellow of God, *Zech. xiii. 7.* and Man's Goel or Kinsman, *Job xix. 25.* He is the great Reconciler, who bringeth the Lord down to a Treaty, and Man up to the Terms of it; and in that Work he is a Servant to both, *Ihu. xlii. 1.* and *lii. 13.* and *Matth. xx. 28.* (5.) He is a Testator, *Heb. ix. 16, 17.* No Blood could confirm the Covenant but his, *Heb. x. 4.* compared with *Heb. xiii. 20.* (6.) He is a common and publick Person; so a Representative of many, and, in some Sense, all the Party; for see how he cometh in, *Heb. ii. 13.* *Behold I and the Children which God hath given me:* where he is, he will have his Servant to be also, *John xii. 26.* (7.) He is the princely Leader and Commander of his People, *Isa. lv. 4.* (8.) It cannot be told in how many Covenant-relations Christ standeth for God and for his People, the Light of the World, the Life of Men, the Rock of *Israel*, the Sun of Righteousness, the Head, the Husband, the Father and Brother, &c.

Use 1. Is Christ the great Party in the Covenant, and the great Undertaker; put him to do what he hath undertaken, lay help on him, as the Father hath laid it, *Psal. lxxxix. 19.* Lay all on him, and employ him in all his Covenant-relations, under which he standeth both to God and us.

Use 2. Is Christ Undertaker and Surety; put him not to Shame in his Engagement, either by not receiving, or refusing

refusing his Message, or not admitting of his Treaty; who do so, make him no true Witness, and the Gospel no real Thing; but esteem of it, as in 2 *Pet.* i. 16. a cunningly devised Fable: But the Truth is, the greatest Things that ever were, or shall be, are all in this his Gospel Covenant: The Glory of Justice and Mercy, Hell and Heaven, all the good Things in Time, and all the great Things of Eternity.

Use 3. Esteem highly of this Treaty of Peace, above all the Treaties which ever were, that could neither be begun or perfected but by such and so great a Mediator. O! the Redemption of Souls is precious, and it had ceased for ever, had he not undertaken it, *Psal.* xlix. 8.

Use 4. Comfort: The Bargain transacted betwixt the Father and the Son, it is not of Yesterday, but an Eternity Business: So, the Changes of Time will make no Alteration in it: And further, however Matters stand betwixt the Believer and God, to his Apprehension; if he plead Right and Interest in Christ, all will be well; for the Covenant betwixt the Father and Christ cannot be broken; and Christ taketh in all his Party with him.

But now, though Christ be the principal Party, and Christ mystical the whole Party; yet the Elect also are, in most proper Sense, a Party in the Covenant, and are both seen and engaged as such, how soon they come to believe: They were given to Christ in Eternity, but are not actually entered into Covenant, such as are come to Years, until they believe: As to Infants Covenant Interest, we intend to speak afterwards. Our Point now to be opened unto you, is, not only Christ is a Party in the Covenant, but his People also. The Lord made this Covenant, in the old Dispensation thereof, with his People, *Deut.* iv. 23. The People are warned not to forget the Covenant which he made with them; and his People are said to enter in Covenant with him, *Deut.* xxix. 10, 12. and, in *Psal.* l. 5. the Lord doth call his People before him, as these who have made a Covenant with him by Sacrifice: He covenanteth, in the visible Covenant, with all that make visible Profession; but, with his chosen, in a more particular Way. Now, that this Covenant is
made

made not only with Christ, but with his People also, appeareth from these Grounds, 1. The Covenant made with Christ was from Eternity: The Grace given by that in Jesus Christ, was before the World began, *2 Tim. i. 9.* But there is a Covenant made in Time, of which it is said, *ye stand this Day, Deut. xxix. 10.* 2. Christ is a Testator in the Covenant; so there must be a Party in the Covenant, to which the Legacy which he doth bequeath by his Death is left, *Heb. ix. 16.* 3. The Covenant is made with such as thirst and have no Money, *Isa. lv. ver. 1, 2, 3.* These must be some other than Christ; for he had a Price in his Hand, and laid it down in the Bargain, when he bought his People with a Price, *1 Cor. vii. 23.* 4. The Covenant of Grace is made with the same Party, with whom the Covenant of Works was made; the first was made with *Adam*, so was the second; compare *Gen. ii. 16, 17.* with *Gen. iii. 15.* And it could be no otherways; when it is a Covenant of Peace, it must be with one that was at Enmity. 5. It is made with those that receive the Seals of it; and these are Believers, *Rom. iv. 11.* they are Seals of the Righteousness of Faith. 6. We are bound to keep Covenant; therefore it was made with us, *Psal. xxv. 10.* So breaking of Covenant is charged upon the People of God as their Sin, *Lev. xxvi. 15.* 7. If no Covenant were made with us, then no Promise were made to us; so Unbelief in us were no Sin; but Unbelief is charged as a Sin on those who despised the pleasant Land: It is said, they believed not his Word, *Psal. cvi. 24.* and, in *Rom. xi. 20.* it is told us, that because of Unbelief they were broken off.

Object. From *Gal. iii. 16.* The Covenant was made, not to the Seeds, as of many, but as of one; and to thy Seed, which is Christ.

Answer. 1st. Not to the Seeds, doth only exclude the carnal, not the spiritual Seed, *Rom. ix. 6, 7, 8.* not the Children of the Flesh, but the Children of the Promise, are counted the Seed. 2d. In that very Scripture the Covenant is made with *Abraham*, so not with Christ only. 3d. It is made in him with his Seed, *Heb. ii. 13,* in and together with him.

On the GOSPEL COVENANT. 59

Use 1. This may raise in the World, especially beget in us, great Wonder and Admiration, that the King of Glory should ever have made with us, who dwell in Houses of Clay, such a Covenant, with base and guilty us, so unworthy and unprofitable Wretches as we are, There was great Love in *Jonathan* to *David*, 1 *Sam.* xx. 17. and in *David* to *Jonathan*, 2 *Sam.* i. 26. which laid the Foundation of a Covenant betwixt them. But greater Love in this Covenant: *David* looked on it as a Preferment too high for him, to be a King's Son in Law, 1 *Sam.* xviii. 18. How much higher is it to be made Heirs of God, and joint Heirs with Christ? As in *Rom.* viii. 17. to be made *Kings and Priests unto God*, *Rev.* i. 5, 6. that when we are most vile, the Lord should spread the Skirt of his Covenant over us, and cover our Nakedness, so as we become his, *Ezek.* xvi. 8. and he ours. O what a Condescendence of Love in that! Poor Captives to be made a Bride, the Lamb's Wife! *Rev.* xxi. 9. *Abraham* was strangely taken with these Things when the Lord talked with him concerning them, in *Gen.* xvii. 3. *He fell on his Face*; in which his Carriage these four Things might be expressed, 1. Wondering Astonishment, 2. Much of Self-abasement. 3. His great Thankfulness. 4. His Submission and yielding of himself to be at the Lord's Disposal; So was *David* stirred up to great Wondering, in the Consideration of Covenant Mercies, in 2 *Sam.* vii. 18, 19, 20. *Who am I, O Lord God, and what is my House that thou hast brought me hitherto? And this was yet a small Thing in thy Sight, O Lord God; but thou hast spoken also of thy Servants House for a great while to come: And is this the Manner of Man, O Lord God? &c.* O that we could sit down and wonder at the high Dignity and fair Privileges which are by this Covenant. (1.) Bold Going to the Throne, *Heb.* x. 22. (2.) Infirmities born with, *Numb.* xxiii. 21. (3.) Desires accepted; such as are followed with honest Endeavours, *Neb.* i. 11. (4.) Safe Protection, *Psal.* xci. ver. 1, 2, 3, 4. so as they may in all Hazards run in to God, with that Prayer, in *Psa.* cxix. 94. *I am thine, save me.* (5.) All Wants supplied, *Psal.* xxiii. 1, 4. (6.) To cry a Defiance to Men, Devils,

vils, and to the last Enemy Death, *Rom. xvi. 20. Psa. xxvii. 1. and, 1 Cor. xv. 55, 56.*

Use 2. All who desire Salvation, and have not yet come under the Bond of this Covenant, let them haste to do it: Be no more Strangers! Alas! there be too many of that Sort, who say, as in *Psal. ii. 3. Let us break these Bands asunder, and cast away their Cords from us.* And they be but few, if any, that can say with the Church, as in *Psal. xlv. 17. All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant:* However, now, let all who love Blessedness, yield themselves, and give the Hand, as the Word is, in *2 Chron. xxx. 8. Give themselves up to God in a Covenant.* (1.) Judge yourselves, with the Prodigal, in *Luke xv. 19. unworthy of any, even the least Room in the Lord's House.* (2.) Break Covenant with old Lusts and Lovers; for *no Man can serve two Masters, Matth. vi. 24. Old Things must pass away, and all Things become new, 2 Cor. v. 17.* (3.) Yield to the Terms of the Covenant: We must take Laws, not give them; deny ourselves and take up our Cross daily, *Luke ix. 23.* (4.) We must make this Covenant by Sacrifice, and the Sacrifice is Christ, *Psal. l. 5. with Heb. ix. 26.* (5.) We must come in and enter cheerfully, listening to the free Offer, *Isa. lv. 23. and be quickened with that good Entertainment promised, in John vi. 37. and never go out again; for it is a Marriage Covenant, and the Betrothing is for ever, Hos. ii. 19.*

Use 3. Keep this Covenant; so shall you be a peculiar Treasure unto God, *Exod. xix. 5.* In other Things we see to Covenant Rights, much more in this: For keeping it, (1.) Know it well. (2.) Improve it in all Pleadings; in the Case of Distress and Danger, *Gen. xxxii. 8, 9. 2 Chron. xx. 6, 7.* (3.) In the Case of Repentance, *Neh. i. 6.* (4.) Of Desertion, *Psal. xxii. 1. and, (5.) Even in the Case of Soul Defection, Jer. iii. 3, 4.* (6.) Aggravate Sin by it; and when tempted, use it as a Curb; Breach of Covenant the worst of Adulteries, *Ezek. xvi. 38.* (7.) Employ the Cautioner; desire him, with *Hezekiah,*

zekiab, Isa. xxxviii. 14. to undertake; and, with David, in Psal. cxix. 22. to be Surety for thee.

Use 4. Comfort and Assurance: He who hath thus taken us in, will not turn us out: Free Love did take us in, and Faithfulness will keep us in, 1 Cor. i. 8, 9. Tho' Things of this Covenant be great, above our Worth, yet seeing they are promised, they are not so great as to be above our Hope.

S E R M O N V.

O N T H E

GOSPEL COVENANT:

How IT IS PARTICULAR with SOME, and not generally with ALL.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

THAT I may yet more fully open and declare the Party with whom this Covenant is made, *David* in the Text saith, *The Lord hath made with me*: He looketh upon it as a special Favour, that the Lord had made the Covenant with him; importing that he had not dealt so with every one. The Point is, the Covenant of Grace is not made generally with all and every one, nor indefinitely with any, but it is a particular Covenant, made

made with some. It was made with *Abraham* and his Seed, *Gen.* xvii. 7. It was made with *Zion*, and those to be born in her, *Psal.* lxxxvii. 5. *Israel* particularly was called and redeemed; and called by that Name, *thou art mine*, *Isa.* xliii. 1. There are particular Names written in Heaven, *Luke* x. 20. He calleth his own Sheep by Name, *John* x. 3. He hath some, whom he from Eternity loved; others, whom he hated, *Rom.* ix. 13. The Lamb hath a Book of Life, in which all their Names were and are written, that are given him of the Father, *Rev.* xiii. 8.

Arminians say, 1. That God hath an universal and like Goodwill to all. 2. That there was an universal Attonement made for all. 3. An universal Covenant made with all. 4. Once an universal Reconciliation of all. 5. That all have sufficient Means and Power to reject or accept Christ offered in the Gospel. 6. They distinguish betwixt Christ's purchasing of Redemption, and the Application of the same; so as they make that more large, and of greater Extent than this. They make his Purchase to be of a possible Salvation only of all; which might well stand with the perishing of all: We hold the contrary in all these; and particularly, that the proper Party in the Covenant of Grace, is not generally all, nor indefinitely any, but some particular Persons, on whom the Lord hath been pleased to shew some special Love; and whom particularly he hath committed to the Son, that he might save them.

And we prove this our Assertion by these Reasons, 1st. The Party covenanting with God, are expressly said to be given to Christ, as they are distinguished from others; they are those whom the Father hath given him, *John* vi. 37. given them out of the World, *John* xvii. 6. to whom he giveth the Words which the Father gave unto him, and they receive them, and know surely that Christ is the Saviour, sent and come forth from God, *ver.* 8. for whom he prayeth, and not for others, *ver.* 9. that shall not be lost, but be with Christ for ever, beholding his Glory, *ver.* 12, 24. Christ is trusted with them, as with particular Sheep, who infallibly shall believe, *John*

x. 11. And the Cause of their not believing is particularly expressed, for that they were none of his Sheep; ver. 26. 2d. They whom Christ hateth, as he did *Esau*, Rom. ix. 11, 12. *These whom he will not know*, Matth. vii. 23. Those whom he will separate from the Sheep, and set at the left Hand as Goats one Day, Matth. xxv. 32. With those God or Christ did never enter in Covenant; for he knoweth his own, *John* x. 11, 14. He loveth them, *John* xiii. 1. and will not lose them, *John* vi. 37, 39. 3d. Many do never so much as hear of the Covenant of Grace, and it were not suitable to the Wisdom and Justice of God, to purchase a Redemption for all, and yet to suffer many Thousands to die ignorant of it. 4th. Such an Opinion doth indeed make void and null, yea, and strick dead all the Covenant-relations of Christ: It would be a strange thing, a King, and no Subjects; an Husband, and no Wife; a Witness, and no Assurance; a Shepherd, and no Sheep; a Master, and no Scholars; a Testator and Testament, confirmed with the Blood of God, and none to receive the Legacy; an Advocate, and none to plead for to any Purpose, &c. This were, beside other Absurdities, to fasten upon Christ a blind Bargain. 5th. It were against all Reason and Justice, that the Ransom should be payed, and the Captive not loosed; it is against both Law and Gospel: When the Sum of Money is given for the Ransom of Life, *Exod.* xxi. 30. the Person is to go free: The ransomed of the Lord must be let go, that they may return, and come to *Zion* with Songs, *Isa.* xxxv. 10. They that are redeemed with the precious Blood of Christ, 1 *Pet.* i. 18, 19. they are redeemed, so that they have their Faith and Hope in God, ver. 21. of that chap. 6th. This Opinion of the *Arminians* is contrary to the End of Christ's Death, and Efficacy of the same by his Blood confirming the Covenant: He is not only made Wisdom and Righteousness, but Sanctification and compleat Redemption, 1 *Cor.* i. 30. He gave himself for the Church, that he might sanctify and cleanse it, with the Washing of Water by the Word, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, that it should

should be holy and without Blemish, *Eph. v. 25, 26; 27.* The Redemption which is through his Blood bringeth Forgiveness of Sins, *Col. 1. 14.* and, in *Tit. ii. 14.* *Christ gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.* 7th. These only are redeemed, who were typified by *Israel's* Redemption; and they in *Isa. li. 11.* are only they who shall come to *Zion* with singing, and everlasting Joy upon their Head. 8th. All they whom *Christ* redeemeth, he redeemeth from Sin and a vain Conversation, *1 Pet. i. 18.* that they being dead to Sin might live unto Righteousness, *1 Pet. ii. 24.* And he redeemeth them from an evil World also, *Gal. i. 4.* 9th. The very Words, Reconciliation, Redemption, and Surety, do speak aloud against and condemn this their Opinion; for none of those who are reconciled, redeemed, and for whom *Christ* standeth Surety, can perish. They cannot then say that the Reconciliation was universal. 10th. The whole Dispensation of Grace is to particular Persons; so the Covenant of Grace cannot be but to particular and definite Persons: If Election, effectual Calling, Justification, Adoption, Sanctification, and Glorification, be all of particular and certain Persons, how can Redemption be general and indefinite?

Use 1. Against the *Arminian* Error of universal Redemption, which is grounded upon the misinterpreted Words, All, and, the World. For clearing the Mistakes which Men raise to themselves from these Words, consider, (1.) It is acknowledged that there is an infinite Worth in the Blood of *Christ*, infinitely more than of Gold and Silver, or such corruptible Things; it is very precious, *1 Pet. i. 18.* His Blood is in some Respect the Blood of God, *Acts xx. 28.* The Blood of him who was and is God blessed for ever: It was worthy to be a Price for all and every one, if it had been made so; and upon this Ground the Gospel is preached to every Creature, *Mark xvi. 16.* (2.) The Arrogance and Presumption of the *Jews*, who pleaded a sole Interest in the Messiah, gave Occasion to those general Expressions, not to *Jews* only, but to all others whom he should call.

(3.)

(3.) It would be carefully distinguished, betwixt Man's Duty and God's Purpose: Exhortations, Commandments, Threatnings, do speak our Duty, and the necessary Connexion betwixt Faith and Obedience, with Salvation, and the Lord's approving of the same. (4.) This Particle, All, and the Word, World, are taken divers Ways in Scriptures. The World is gone after him, in *John* xii. 19. is meant of none but the Generality of the People of *Judea*. In *Luke* xvii. 27. destroyed them all; is not meant of all and every one, for eight Persons were saved; the World and whole World is sometimes put for the *Gentiles* only, 1 *John* ii. 2. sometimes, for the wicked only; *Be not conformed to this World*, *Rom.* xii. 2. *The whole World lieth in Wickedness*, 1 *John* v. 19. Sometimes, for the *Messiah* his World, *John* iii. 16. And (all) doth signify all Sorts of Men: *Of his Fulness have (all) we received*; it is we of all Sorts, *John* i. 16. (5.) If we compare Prophecies and Predictions with the fulfilling of them, we shall find that by the general Expression (All) none were meant or intended but the Elect: So, in *Joel* i. 28. *I will pour out my Spirit on all Flesh*; in *Acts* ii. 17, 18. It is but upon Men of divers Tongues and Languages, *ver.* 8, 9, 10, 11. of that *chap.* (6.) The Scripture speaketh the moral Obligation of all that live under the Gospel, and according to the Judgment of Charity, as *Paul* doth pray for all, *Phil.* i. 4. and persuadeth himself of the Election of the *Thessalonians*, 1 *Thess.* i. 4. and in 2 *Thess.* ii. 13. So is that Word to be expounded, in 2 *Pet.* ii. 1. some are said in that Place to have denied the Lord that bought them, when they were only, in the Judgment of Charity, judged to be of the Number of the redeemed Ones. (7.) All Men are bound to believe the infallible Connexion of these two, *viz.* of Faith and Salvation, according to the Tenor and Channel in which the Gospel runneth, *Acts* xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy House*: And God approveth of this Connexion, which doth occasion many Times such general Expressions. (8.) The Mixture of the good and bad, Elect and Reprobate, is a sufficient Ground for the general Proposal unto all.

As to particular Scriptures, on which they build their Opinion, I shall name but some few; in discussing whereof, their other Arguments may be the more easily answered.

The *First* is that in *John* iii. 16. *God so loved the World*: The World, say they, is all the World; but we say, it is only the Messiah his World; and that Love is no general or conditional Love. 1. It is a non-such Love, *John* xv. 13. 2. There is no Love of Christ in Scripture, but that which is effectual: In *Hos.* ii. 19. it betrotheth for ever; it is a Love which maketh them whom he loveth more than Conquerors, *Rom.* viii. 37. It is such as washeth and cleanseth his Church, so that he presenteth it a glorious Church, *Eph.* v. 25, 26, 27. Such a Love as giveth everlasting Consolation, and good Hope through Grace, *2 Thess.* ii. 16. Such a Love as maketh them all whom he loveth, Kings and Priests, *Rev.* i. 5, 6.

As to that, taken from v. *chap.* of the *Romans*, I answer, in that *chap.* it is sometimes (all) and by it is meant, all Believers; and sometimes many are the all: Many is put for all; Death passed on all Men by the first *Adam*, *ver.* 12. And yet through the Offence of one, in *ver.* 15. it is only said that many are dead: And though in *ver.* 18. it be said, *that the free Gift came upon all Men to Justification of Life*; yet it is meant only of those who receive the *Abundance of Grace, and Gift of Righteousness*, *ver.* 17. And they who are called (all Men) in *ver.* 18. are called only many, in *ver.* 19. 2. From the whole Parallel, of the second *Adam* with the first, it cannot be denied, but the Righteousness of the second *Adam* must be as effectual unto that to which it is appointed, as the Sin of the first *Adam* was to its End; and seeing Christ's Righteousness is not of Effect to all and every one, we may certainly conclude it was not intended for all.

As to that, in *1 Cor.* xv. 22. *As in Adam all die, so in Christ shall all be made alive*; these all are such as have not their Faith in vain, *ver.* 17. and who shall not perish, *ver.* 18. So not all and every one; for they are they, who have not their Hope in this Life alone.

As to that Scripture, 1 *John* ii. 1. the whole World, is meant of such a World as have Christ an Advocate; and so an Intercessor for them in Heaven; and they for whom he is Intercessor, *He saveth to the uttermost, Heb. vii. 25.*

As to that of 1 *Tim.* iv. 10. where it is said, that the living God is the Saviour of all Men, especially of them that believe; the Answer is, the Place is not meant of Christ the Mediator; but of God in external Providences and Salvations; unto which Believers have the better Right and Ground of Expectation.

To conclude this, as (all) is often put for many; so sometimes many is put for all the Elect, *Matth. xx. 28.* where we have it told us, that Christ came into the World to give his Life a Ransom for many.

Use 2. Seeing the Covenant is a particular Covenant, we should try whether our Names be particularly within it; whether our Names are to be read within it. O! it is a happy Thing to be so particularly within it: *Happy is that People whose God is the Lord, Psa. cxliv. 15. Such shall dwell on high, their Place of Defence shall be the Munition of Rocks, Bread shall be given them, and their Waters shall be sure, Isa. xxxiii. 16.* Many never try whether they be under the old Husband, the Law, or espoused to the new, to Jesus Christ, who are got within this particular Covenant: They have good Ground and fair Advantages of pleading; so, as in *Jer. xiv. 20, 21, 22. We acknowledge, O Lord, our Wickedness, and the Iniquity of our Fathers, for we have sinned against thee; do not abhor us, for thy Name's Sake, do not disgrace the Throne of thy Glory; remember, break not thy Covenant with us, &c.* And, as in *Isa. lxiv. 8, 9. But now, O Lord, thou art our Father, we are the Clay and thou our Potter, and we all are the Work of thy Hand: Be not wroth very sore, O Lord, neither remember Iniquity for ever; behold, see, we beseech thee, we are all thy People; they have one on whom they may hang their Vessels of greater and smaller Quantity, a Nail in a sure Place, Isa. xxii. 23.* Try now whether you be within this particular Covenant, by these Marks. First sure Mark is, If in the Faith, then are we within the Covenant; and this may be known, that we are in

the Faith, as in *2 Cor. xiii. 5.* 1. If we have believed that Salvation is not in ourselves, and have been content to have Righteousness from another, a gifted and imputed Righteousness, not being like these, *Rom. x. 3, 4.* who would not be subject to the Righteousness of God. 2. If after some fore Law-work we came at last to believe Salvation to be possible, and that God had provided the Way. 3. That this Way was by Jesus Christ, and there was no other Name under Heaven to be saved by, but his, *Acts iv. 12.* 4. If thou hast come to Jesus, to rest upon him, as a sufficient Saviour. 5. If thou believest the Efficacy of Christ's Blood for thy particular Redemption. 6. Thou mayst try thy being within this particular Covenant by Faith, if thy Faith be purifying thy Heart, *Acts xix. 9.* and *working by Love, Gal. v. 5.* A *second* sure Mark that we are within this particular Covenant; if we be careful to keep Covenant with him, who is ever mindful of his Covenant, made with his People, *Psal. ciii. 17, 18.* with *Psal. iii. 5, 9.* A *third*, If our Covenants with Sin be broken, the Bill of Divorcement be given to our Idols; if we have renounced all the hidden Things of Dishonesty, *2 Cor. iv. 2.* A *fourth*, If we have chosen him, in our Opinion, as high above all, the chiefest of Ten Thousand; counting all Things but Dung, compared to him, *Phil. iii. 8.* and then chosen him as our Beloved; to give him the Flower of all our best Affections: He is the only One whom our Soul loveth, *Can. i. 7.* And chosen him as Lord also, to obey him in all his Ways, as in *Psal. cxix. 106.* sworn ourselves particularly to him and his Ways. A *fifth*, if we be much in making Use of him as a Mediator; asking and pleading for that which we want in his Name; and that by Covenant.

Use 3. They who after Search shall find themselves to be within this particular Covenant, they have Reason to rejoice much, and to be very thankful to the Lord, that he hath made a Difference betwixt them and many of the World; who either know him not, or have but very general Acquaintance with him; yea, put a Difference betwixt them and many, who otherwise were of better
Quality

Quality and Qualifications: Christ did give Thanks for this, in behalf of his Disciples, *Matth. xi. 25, 26.* *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes; even so, Father, because it so seemed good in thy Sight: And should we not then give Thanks for ourselves?*

S E R M O N VI.
O N T H E
G O S P E L C O V E N A N T:
And of CHILDREN a PARTY with their believing
PARENTS in the COVENANT.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE have shewed you, how Christ is a principal Party in the Covenant, and how Believers also are a proper Party in the Covenant; followeth in the third Place, that we speak of the Children of Believers, how they are a Party also with their Parents in the Covenant, and their Interest in the same, both in the eternal and particular Covenant, and the external visible Covenant.

DOCT. 1. *Infants, at least some of them, not only may be, but are within the Covenant of Grace and Redemption; they, as such, are amongst those that were from all Eternity given to Christ.*

Even in *Jeroboam's Child* there was some good Thing found towards the Lord, *1 Kings xiv. 13.* Of *Jeremiah* the Lord saith, *chap. i. 5.* of that Book, *Before I formed thee in the Belly, I knew thee, and before thou camest forth of the Womb, I sanctified thee:* And our blessed Lord saith of little Ones, in *Matth. xviii. 10.* that their Angels do always behold the Face of his Father in Heaven; and, in *Luke i. 15.* it is said of *John the Baptist*, that *he should be filled with the Holy Ghost, even from his Mother's Womb;* and, in *Rom. ix. 11.* the Lord saith of *Jacob*, before he was born, that he loved him, *ver. 13.* Now, that young Children may be, and some of them are, within the Covenant of Redemption, may further appear from these Reasons, 1. Mercy is promised to Children, in Opposition to the visiting their Sins; Mercy to Thousands of them that love him, *Exod. xx. 6.* 2. The Seed of the righteous are pronounced blessed, *Psal. xxxvii. 26.* No mourning for the dead, without Hope; not for dying Children then, *1 Thess. iv. 13.* *David* said of his dying Child, *I shall go to him:* It is like he had Hope of his eternal well-being; and it were hard on the one Part, to condemn all these Children whom *Herod* caused to be killed, *Matth. ii. 17.* *Rachel* weeping for these Children, and not comforted, is comforted and commanded to refrain from weeping, in *Jer. xxxi. 15, 16.* which may be applied as well in *Matth.* to the bringing back at least of some of them by a blessed Resurrection, as of the Children from Captivity in *Jer. 4.* The Lord compareth his Love often to that Love which Parents bear to Children, *Psal. ciii. 13.* And to that tender Love which a Mother beareth to her sucking Child, *Isa. xlix. 15.* So it is like that some Children come under his special Love. See also how he sets himself forth as a Nurse dandling the Child on her Knee, *Isa. lxvi. 12, 13.* And to a Hen which gathereth her Chickens under her Wings, *Mat. xxiii. 37.* 5. He commandeth that Children be received

ed in his Name; compare *Matth.* xviii. 5. with *Mark* ix. 41. 6. He saith, of such is the Kingdom of God; which Kingdom, in *Mark* x. 14. though it be meant of the visible Kingdom in the visible Church, yet Christ's taking them in his Arms, and blessing them, in *ver.* 16. of that *chap.* doth give good Ground to think that they did belong to the invisible Kingdom also. 7. There are Promises of Salvation made to whole Houses, as to *Zacheus* his House, *Luke* xix. 9. And to the Jaylor his House, in *Acts* xvi. 34. And there is no Reason why Children should be excluded from these Promises, when often they are the greater Part of the House. 8. While the Covenant is made with Man and his Seed, under that Expression, and not under the Expression of Sons and Daughters, both in *Gen.* iii. 15. and xvii. 7. It were irrational to exclude little Children from being a Part of that Seed.

Use 1. From this, there is Ground of Comfort to believing Parents, concerning their Children dying Infants; though they may not dive into the Deeps of Election, yet once they have it clear from Scriptures, that Children may be, and not a few are, of the Election; and then they have Grounds of better Hope concerning their Children so dying, than Unbelievers have; the Covenant being made in a more special Way with them and their Seed.

Use 2. If some Infants may be, have been, and are of the invisible Body, then it must be a Sin to exclude and cut them off from the visible Communion with the Body; the Door of the visible Church and Kingdom being wider than that of the invisible. *Object.* It cannot be known who are these individual Infants: It is answered, that no more can Men at Age be certainly known: It becometh us to hold the Promises, and to adhere to the Tenor of the Covenant; and the Lord will give as much Clearness in that Secret, as he seeth good and necessary; and in Experience it hath been found, that rare Evidences of the Grace of God have appeared in Children; especially at Death, before they have come to these Years which commonly are accounted and called of Discretion.

Doct. 2. From the other Branch; *Infants, if any look impartially, and search diligently into the Scriptures, will be found undoubtedly to be under the external and visible Gospel Covenant, so a Party therein; they will clearly be found Members of the visible Church.*

The Covenant with his People, as even to the external Dispensation of it, not only of the Spirit within, but the Words put in the Mouth; it is promised that they shall not depart out of the Mouth of the first Preachers or Parents, nor out of the Mouth of their Seed, or their Seeds Seed for ever, *Isa. lix. 21.* The perpetual Covenant in that Place, as it could not be without their Seed, so it belongeth to their Seed as well as to themselves: Now, this Promise belongeth to the *Gentiles* also and their Seed; for there is no Difference now betwixt *Jew* and *Greek*; *Whosoever believeth, whosoever calleth on the Name of the Lord, shall be saved, Rom. x. 11, 12.* There is now neither *Greek* nor *Jew*, *Circumcision* nor *Uncircumcision*, *Barbarian*, *Scythian*, *bond* nor *free*; but *Christ* is all and in all, *Col. iii. 11.* The Blessing of *Abraham* is clearly ours, if we compare *Gen. xvii. 7, 19.* with *Gal. iii. 14, 17.* And it is confirmed to us in *Christ*, so as it cannot be disannulled, *Rom. xv. 8.* *2 Cor. i. 20.* The Covenant made with *Abraham*, was made with Respect to his spiritual Seed, *Gen. xvii. 4, 5.* compared with *Rom. iv. 16, 17.* More particularly, from this, that the Covenant was made with *David* and his House, we prove that *Infants* were ever, and still are, within the external visible Covenant; and in order to this, we would remember, 1. That the Scriptures are not alike full and clear in every Point of Truth. 2. That Points of Doctrine may be difficile to be understood, and dark, and yet true: So much is said of the Priesthood of *Christ*, after the Order of *Melchizedeck*, *Heb. v. 11, 12, 13, 14.* and of several Things in *Paul's* Epistles, *2 Pet. iii. 16.* 3. In questioned Cases it is best following the safest Way; and that is followed with least of Prejudice of the Glory of God, and the Believer's Interest. 4. Consequents clearly drawn from Scripture are to be reckoned Scripture; and one single Testimony from Scripture, it being God's Testimony, is to be trusted.

5. The

5. The Question is not so considerable, about the Age at which Persons are to be baptized, as is of this, the Church Membership of Infants, whether they have an Interest in the visible or external Covenant, or not?

These Things being premised, our Assertion is, that Infants are within the Covenant, and Members of the visible Church; and we prove it thus, 1st, They are in the Scriptures called, and pass under the Name of Disciples: So we read, in *Acts* xv. when the Question is about Circumcision, *ver.* 1. this Yoke may not be laid on the Disciples, *ver.* 10. these were young Ones of eight Days old. In *Lev.* xxv. 41, 42. the Man and his Children, they are called the Lord's Servants; and they are Subjects too; they cannot be excluded from being a Part of these Kingdoms of the World that shall become, and in a great Part have become Christ's, *Rev.* xi. 15. The Lord doth not only reckon Children under these Relations, but can make them capable of the same. 2^{dly}, If Infants were once Members of the visible Church, they must be ever such: That they were once so, is clear, from *Deut.* xxix. *ver.* 10, 11, 12. where little Ones are numbered amongst the Party covenanting with God; and, in *1 Cor.* x. 1, 2, 3. the same Baptism and Communion spiritual was then, which we have now. The Church of the *Jews* was not taken down in the Essentials of a Church; such as Church Membership is, *Rom.* xi. 17, 19, 22, 24. Church Membership doth not belong to the Covenant of Works, which knoweth no Mercy to Sinners; nor to the ceremonial Law; it was before Circumcision, which is but a Seal of that Covenant which maketh one a Member of the Church. 3^{dly}, Were Infants no Church Members now, then the Children of the *Jews* now should be short of these Privileges which they had in the old Dispensation of the Covenant; for, in *Gen.* xvii. 12, 13. the Child of eight Days old was reckoned within the Covenant, and received the Sacrament and Seal of Circumcision: This would be a great Scar unto them from turning Christians; but the Lord hath put no such Bar in their Way. 4^{thly}, To be a Member of the Church, is no carnal but spiritual Privilege, *Rom.* iii. 1, 2. It hath
much

much Advantage every Way, the Adoption and the Glory doth pertain to that, *Rom. ix. 4.* and to be without the Pale of the Church, is a most dreadful Case: It is to be without God, and without Hope, in *Eph. iv. 11, 12.* as Dogs, *Matth. xv. 26.* 5^{thly}, When Infants in the old Testament had their unquestionable Right to Church Membership, it was upon the Account of the Covenant of Grace; the Circumcision of the Heart was even then promised, *Deut. xxx. 6.* and in *ver. 11, 12, 13, 14.* compared with *Rom. x. 5,—10.* doth clearly shew that it was the same Covenant then and now: And, in *Rom. iv. 11.* Circumcision is a Seal of the same Righteousness by Faith, which is now preached in the Gospel. 6^{thly}, Mercy is entailed by a moral perpetual Law, to Thousands of them that love God: So then, Children cannot be excluded from that Mercy, which is expressed to be more large than his Severity: In his Severity of Justice he would have every Male killed, *Numb. xxxi. 17.* but, in *Psal. cxii. 2.* *The Generation of the upright shall be blessed.* 7^{thly}, Either it must be said that Infants belong to the World, and to Satan's visible Kingdom, or to Christ's Kingdom; there is not a third State: Satan is the Prince of this World, *John xii. 31.* the wicked are there; but Christ hath chosen his own out of the World, *John xv. 19.* who are not within, they are so without, as God judgeth them, *1 Cor. v. 12, 13.* All that are converted, they are turned from the Power of Satan unto God, *Acts xxvi. 18.* All who are translated, are translated from the Power of Darkness into the Kingdom of the dear Son of God, *Col. i. 13.* 8^{thly}, The old and new Covenant are essentially the same; so the essential Privileges must be the same. There is nothing that can now be pleaded against Children, as to their Incapacity of the Meaning of Baptism, which might not have been pleaded against them as to their Incapacity of Circumcision, and the spiritual Meaning thereof. 9^{thly}, The denying of Church Membership now to Infants, were not only to put a Stumbling Block in the Way of the *Jews*, but of unconverted *Gentiles* also; when it shall be told them, that though they themselves be taken in into Covenant, their Children must

must be looked upon still as *Pagans*. 10thly, They cannot be denied to be Church Members, to whom the Promises belong; but the Promises belong to the Children of Believers: So doth *Peter* preach, *Acts* ii. 39. *The Promise is unto you and your Children*; and upon this he groundeth their being baptized; compare *ver.* 38. with 39. 11thly, If the Children be holy, then are they within the Covenant; but it is so, in *1 Cor.* vii. 14. they are federally holy. It is objected, it is meant there a legitimate Seed: It is answered, 1. A holy Seed is never so taken in Scriptures: It cannot be proved that it is so taken, in *Mal.* ii. 15. 2. It is in the Place held forth as a special Privilege; but that were but a common Privilege. 3. If the Holiness were meant there only as to a legitimate Seed, then amongst Unbelievers there were no legitimate Seed. 12thly, Christ was angry at those that kept back little Ones from him: So no question, he pleaderh a Covenant Interest in them, in *Matth.* xix. 14. *Jesus said, suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of Heaven*; and, in *ver.* 15. *He laid his Hands on them*; and, in *Mark* ix. 36, 37. *Having taken a little Child and set him in the midst of them, he said, whosoever shall receive one of such Children in my Name, receiveth me*: There he professeth great Respect to Children; and, in *Mark* x. 13. when the Disciples rebuked those that brought young Children to Christ, to be touched by him, it is said, in *ver.* 14. that when Jesus saw it, he was much displeased, and said unto them, *Suffer little Children to come to me, and forbid them not, for of such is the Kingdom of God*: So it is also reported, in *Luke* xviii. 15, 16. and he addeth, in *ver.* 17. *That whosoever shall not receive the Kingdom of God as a little Child, shall in no wise enter therein*: From these Things it may be gathered, 1st. Seeing he took them in his Arms, and would have them received in his Name, and did account the receiving of them a receiving of himself; and he would have all that received the Kingdom of God, receiving it as little Children, being docible and humble; who can think but Christ allowed them a Place in his House and visible Kingdom? It is shameless Boldness, to assert that

Christ

Christ took Children in his Arms, and did all the things mentioned, only to make Emblems of them. *2d.* If any will reason, that all that which is said, doth only evince that they belong to Christ's invisible Kingdom, to that which is above; and proveth nothing as to their Church Membership in Christ's visible Kingdom, it is answered, (1.) If the Kingdom of Heaven doth belong to them, much more are they to be allowed a Place in the visible Kingdom of Christ. (2.) Their very being known to belong to the invisible Kingdom, doth in itself give Right, and make them Members of the visible Kingdom. (3.) Christ reproveth the Disciples forbidding them to come to him: Therefore, it was then, and is a Duty now, to admit them. If it had not been a Truth revealed, that they did belong to Christ's visible Kingdom, it had not been the Disciples Duty to admit them; nor had they been rebuked for the Neglect of that Duty; and it is not to be supposed that he would have rebuked them, for that which they were not bound to know, *viz.* that they were Members of his invisible Kingdom, and belonged to his secret Election, before all Time. *13thly,* The Lord never took a Privilege from his Church, nor a Mercy from his beloved People, unless he put some better in the Place of it: Now, it cannot be denied but the Church Membership of Infants, in the old Dispensation of the Covenant, was a special Privilege, and no small Mercy; and it cannot be shewed what is given to the Children of Believers under the Gospel, in the Place of it: Christ was Head of his Church in the old Dispensation, as well as in the new; an œconomical as well as a spiritual Head; and in both Respects, he had the Members both of his visible and mystical Body: So, if this Infant Church Membership hath no better thing which can be instructed to be come into the Place of it, it may be concluded that it is not abrogated, but doth still continue. *14thly,* They who were Members of the *Jewish* visible Church, were Members also of the catholic visible Church: Infants were Members of the one; so then they were Members also of the other: Now, what did ever belong to the Members of the catholic visible Church, as such, doth belong

belong to them in all Ages; so in this Age also: For the catholick visible Church is the same in all Ages, the same as to its Essentials; for by one Spirit we are all baptized into one Body; as saith the Apostle, 1 Cor. xii. 13. whether we be *Jews* or *Gentiles*, whether we be bond or free, and have been all made to drink in one Spirit; and, in ver. 20. *There are many Members, but one Body.* 15^{thly}, The Commandment for Education of their Children doth bind Parents now, as well as of old; compare Gen. xviii. 19. with *Eph.* vi. 4. where they are forbidden to provoke their Children, but to bring them up in the Nurture and Admonition of the Lord: Now, whether we look to the Commandment given to the Fathers, it is not without the Promise; and Children submitting themselves to that Commandment, are thereby entitled to the Promise; and subjecting themselves to the Discipline of the House, they do thereby declare themselves to be of the Household, so to have the external Church Membership. 16^{thly}, To conclude this Point, of the Certainty of Infants Church Membership, and Interest in the Gospel Covenant, now in the Days of the Gospel: The Church Privileges now were narrower than in the old Dispensation of the Covenant; which is contrary to the Nature of the Gospel Dispensation, and to the Tenor of the Prophecies of the last Days.

S E R M O N VII.

O N T H E

G O S P E L C O V E N A N T :

Wherein, by Way of Inference and Use, a
short Vindication and Plea for INFANT
BAPTISM.

2 SAMUEL xxiii. 5.

*Although my House be not so with God; yet he hath made
with me an everlasting Covenant, well ordered in all Things
and sure; for this is all my Salvation, and all my Desire,
although he make it not to grow.*

HA V I N G at some length, in our last Sermon, proved unto you, that Infants are Members of the Church, under the new as well as under the old Dispensation of the Covenant; and so, that they have Interest in the Covenant, as a Party together with their Parents, I go now to the Application and Use of this great Point.

Use 1. If Infants, as hath been proved, have a Covenant Right to Church Membership, then have they a Right to be entered and possessed of this Privilege; and so, a Right to Baptism; for under the Gospel there is no other lifting, initiating, and engaging Sign appointed of God; the *Anabaptists* themselves cannot refuse, if Children by Covenant be Members of the visible Church, but they must be received and declared to be such; and there is no other Way of declaring this, but by Baptism.

The

The Covenant in the old Testament and new is the same; Children have the same Relation to the Covenant now, which they had then; why then should they not be esteemed to have the same Relation to the Seal of the Covenant?

It is objected, 1. From *Rom. ix. 8.* They which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed; and, *Eph. ii. 3.* by Nature all are the Children of Wrath. *Ans.* 1st. It is not by Nature that Infants are Church Members, but as Children of the Promise. 2^d. The Objection from these Places, if it had any Ground, were as strong against those that are come to Age, as well as against Infants.

It is objected, 2. That Children are not capable of the Ends of Baptism, such as Repentance and Remission of Sins, which is by Faith. *Ans.* 1st. They are capable of the lifting Sign. 2^d. Capable of being engaged by the Parent who had Power so to do. 3^d. Capable as much as the Child circumcised was of Circumcision. 4th. Capable of the Signification, afterwards: It was Satisfaction to Peter, in *John xiii. 7.* *What I do thou knowest not now, but thou shalt know hereafter:* A Right sealed of an Inheritance to a Child, though it be not of present Use to him, yet it is for his Advantage that his Name be in it; so in Baptism there is the Right to the Inheritance sealed; the Parent hath the present Comfort, the Child shall have it afterward; in the mean Time, his Name is as it were in the Writ: Though the Children which were brought to Christ understood not what good there was in Christ's laying his Hands on them and blessing them, yet none will think it was useless to bring them to Christ for that End; yea, he can sanctify from the Womb, hath Ways of teaching little Ones, which we know not.

It is objected, 3. Baptism is a Sacrament, wherein the Party baptized cometh to be engaged to the Lord; the Infant cannot engage himself, and the Parent cannot engage for another; every one must answer for his own Soul; *The Soul that sinneth shall die,* not the Child for the

the Father, nor the Father for the Child, *Ezek. xviii. 2. 3. 4.* *Ans. 1st.* Circumcision was an engaging Sacrament also; the Child now can do as much in being baptized, as to Self and Soul-engaging, as the Child of old could do when circumcised. *2d.* The Parent may very lawfully engage his Child to God; he hath Power to do it, 1. From the Light of Nature he hath such Interest in and Power over the Child, that he can make Covenants for them, especially when it is for their good and after-Advantage: He can engage the Child to Men that are lawful Superiors; how much more to God as only supreme, and that for their spiritual and eternal Good? 2. The Parents Power over the Child is clear from Scripture Light, (1.) Take an Instance of Parents Power over their Children, in the Matter of Vows, *Numb. xxx. 5.* if the Father disallow, none of the Vows or Bonds where-with the Soul is bound shall stand. (2.) And more particularly, to this Purpose of engaging their Children in Covenant with God, see *Deut. xxix. 10, 11, 12, 13.* you find there Parents engaging for their little Ones.

It is objected, 4. That Parents cannot either themselves perform their Childrens Duty, nor can they make their Children perform the Duty themselves: Who can make a Soul engaged to take the Lord for their God?

It is answered, *1st.* The Promise and Engagement is in the Infants Name, which he is bound to perform when he cometh to Age: Parents are to employ and use the Power and Authority of a Parent, and all their best Endeavours, by teaching and nurturing, &c. *2d.* Parents do promise in the Child's Name, that he shall do, under Pain of forfeiting the Mercy which is promised; so neither is the Minister nor Parent binding the Vow upon the Child, binding him to Perjury, while both do but engage him to his Duty.

It is objected, 5. If a Child may receive the Sacrament of Baptism, why not the Sacrament of the Lord's Supper? Is not the one as necessary as the other? And may not Christ secretly convey Grace by the one, as well as by the other?

Ans.

Ans. 1st. God hath appointed the one to be received by Infants, not so the other. *2^d.* Infants are capable of being washed; not so of eating and drinking. *3^d.* The Use of Baptism is once to enter; an Infant can be entered; but the Use of the other is to remember Christ's Death: An Infant is not capable of that. *4th.* There is a special Law against Infants partaking of the one, 1 Cor. xi. 28. *Let a Man examine himself, and so let him eat of that Bread and drink of that Cup;* there is not such a Law or Bar against their partaking of the other.

It is objected, 6. If it was the Will of Christ that Children should be baptized, how came he to leave so great a Point of Truth so exceedingly dark? If he had minded any such Thing, it is more than probable, that he would have set it down more clearly in the Scriptures.

It is answered, *1st.* It is only dark to those that cannot or will not draw Conclusions from clear Premises. *Anabaptists* do say that all Church-members should be admitted by Baptism: And the Scriptures say, that all the Infants of professing Believers are Church-members. Again, all Disciples ought to be baptized; but Infants are Disciples, as we cited from *Acts* xv. 10. It was then out of Controversy: There was a great Stir and Controversy amongst the *Jews* turned Christians, for the Want of Circumcision, *Acts* xxi. 21. But if Church-membership had been taken from them, we would have heard more of it. *2^d.* Albeit some Points of Truth be hard to be understood, they are not the less true for that, such as, the Doctrine of the blessed Trinity, and of the Sabbath. *3^d.* Church-membership of Infants was fixed for many Ages, by a standing Ordinance not repealed; so it needed not new Explanations.

It is objected, 7. That gross Ignorance, and much Looseness and Profaneness, are the Consequents of Infant Baptism; whereas if they were not baptized until they could render a Confession of their Faith themselves, and be of a convincing Carriage to the whole Church, both these might be much evited.

It is answered, *1st.* It was foretold by old *Simeon*, that Jesus should be for the Fall, as well as for the Rising of many,

many, in *Luke* ii. 34. So we should think no strange Thing of it, to see it so. 2d. All this might have been alliedged with as great Shew of Reason against Circumcision. 3d. What Hurt can there be imagined to be in this, to be in Chrill's School even from our Infancy? 4th. The Case of Profelytes, though circumcised, was not then so good as the Case of Children, though they were not admitted until they came to be able to engage for themselves. 5th. There may be afterward a personal Engaging of Children, and solemn too; which may be a Stop both to Ignorance and Profaneness: The Scripture both allow that, though no Re-baptization. 6th. The *Anabaptists* private Baptism (which they allow) will neither be so engaging to the Person, nor such a Curb to Profaneness, especially when Persons of Age are dipped, and so baptized naked: These are some of the chief Exceptions which the *Anabaptists* have against our Infant Baptism.

But, that we may more fully vindicate this precious Truth, I shall bring forth some Arguments against their Way. (1.) They cannot produce one Word of Scripture that can clearly prove this Assertion, that believing Parents should delay the Baptism of their Children until they come to such an Age. (2.) The Scripture is clear for this, that Men are to be baptized, how soon they become Disciples, *Matth.* xxviii. 19, 20. *Go teach*, is *go* make them Disciples; and then baptize. In *Acts* ii. 38, 41. *They that gladly received the Word were baptized the same Day*; and, in *Acts* viii. 12, 13, 14, 36. How soon ever they believed, that is, professed their Believing, they were presently baptized, both Men and Women, and *Simon Magus* too, and the *Eunuch* also, *ver.* 37, 38. *Paul's* Baptism was not delayed, in *Acts* ix. 18. immediately after one Preaching, and the Scales falling from his Eyes, he was baptized: So the *Jaylor's* Baptism was not delayed, in that same Hour of the Night he and all his were baptized straightway, *Acts* xvi. 33. And who can say either that there were no Children there, or that they who were come to Age made long Confessions of their Faith? We are not to delay either our own or Childrens Baptism,

Baptism, until we be settled in some particular Church State: Who are baptized, they are entered Members of the catholick visible Church, all baptized into one Body, whether *Jew* or *Greek*, bond or free, 1 *Cor.* xii. 13: (3.) By their Way all cometh to an Uncertainty; it is not known when Men shall be first Disciples, and first converted, and effectually called; and then it cannot be known whether the Work hath been real; and then it will be long, may be, before the Profession be satisfying to all the Members of their little Church, and it may not be received until it be such as may satisfy all. (4.) They wrest that Scripture, in *Matth.* xxviii. while they say that none must be baptized but they who are converted by publick Preaching; for though the ordinary Mean of Conversion of those that are come to Age, be the Preaching of the Word; yet holy Education, and Reading Scriptures, and Praying, are Means sanctified of God for Conversion; and Infants are made Disciples by a Covenant Right and Interest, before they can either hear or understand Preaching. (5.) Against their Dipping we say, 1. It is a palpable Transgression both of the second Commandment, it being an Ordinance without a Warrant; and sixth and seventh, endangering Health, and discovering Nakedness: As to that which they bring for their Ground, *Acts* viii. that *Philip* with the *Eunuch* went down into the Water; it is easily answered, they went down from the Chariot into the Valley where the Water was. 2. *Enon* was but a little Brook, though in *John* iii. 23. it be said, there was much Water: It was but much in comparison of other more dry Places. 3. As to that which they ground upon the Word Baptizing, as if it signified Dipping only; the contrary is clear from Scriptures: The Word signifieth Washing, in *Mark* vii. 4, 8. the Washing of Cups, Pots, brazen Vessels and Tables; and the Thing signified by Baptism, which is Forgiveness of Sin, and cleansing from all Iniquity, it is expressed in Scriptures by washing and sprinkling most frequently. In *Isa.* xlv. 3. we have pouring forth of Water. In *Ezek.* xxxvi. 25. *I will sprinkle clean Water upon you:* And, in 1 *Cor.* vi. 11. *Such were some of you.*

but now ye are washed. In *Tit. iii. 5.* we have the washing of Regeneration. In *Heb. x. 22.* we have the Hearts sprinkled from an evil Conscience: And, in *1 Pet. i. 2.* we have the sprinkling of the Blood of Jesus. 4. Suppose Dipping there, it was but occasional, by the Heat, not to be followed in colder Climates. 5. Who will think that one Man, *John Baptist*, would be able to dip all the Multitudes that came to him to be baptized of him in *Jordan*, or that the Apostles could have dipped the Thousands whom they converted in one Day? 6. Christ hath not appointed the Measure of Water in Baptism, more than the Measure of Bread and Wine at the Communion: Men must not eat themselves full, and drink themselves drunk, to express their Faith of the Fulness of Christ: No more must they drown themselves in Water, to express their Faith of their Burial with Christ. It is neither God's Way to contradict his moral Commandments with Ordinances, nor to tie himself to work Miracles for Self-preservation: We shall not need to reckon forth all the woful Opinions which are involved in that Opinion of *Anabaptism*, nor the woful Consequents which follow on Dipping or Delay of Baptism; but this is found a Truth, Error doth never go alone; hardly will there be found any one *Anabaptist*, who is tainted with no more Error, than the Delaying of the Baptism of Children till they come to Age. So much to the first Application and Vindication of Infant Baptism.

Use 2. If Children have a Covenant Right to Church-membership, and be a Party in the Covenant, jointly with their Parents; then Parents should bring up their Children for God, and consecrate them to him. The Lord knew that *Abraham* would do so, so teach them as he should command them, and his Household after him, to keep his Way, *Gen. xviii. 19.* And the Lord chargeth *Israel* to teach their Sons, and their Sons Sons, *Deut. iv. 9.* And in *Deut. vi. 7.* it is laid upon them, that they teach them diligently, set them on, and bear them in, with an Edge upon them, all the Words which the Lord had commanded them. There must be diligent Instructing of Children in their breeding for God, a bringing of them

them up in the Nurture and Admonition of the Lord, *Eph. vi. 4.* Doctrines should be dropped on them, as the small Rain upon the tender Grass, as in *Deut. xxxii. 4.* Parents must do their Duty, though it be not in Parents Pains, as to this, more than in the Success of the publick Ministry, *1 Cor. iii. 6, 7.* Planting and Watering will not do it, if God give not the Increase; yet in doing the Duty the Blessing is to be expected. It is the greatest Honour of Children, to be brought up for God; it is both their Honour, and, many Times, their Happiness, that they be not like wild Gourds, as degenerate Plants of a strange Vine, like them in *Jer. ii. 21.* nor like wild Asses Colts, Asses used to the Wilderness, *ver. 24.* of that *chap.* Ah! what a Torment will it be to Parents, at the great Day, or in Hell, to hear their Children cursing them for their bad Education? And, on the contrary, what a Joy and Crown unto them, when they shall be able to say in some Sort to God, *Behold I and the Children whom thou hast given me;* when they can bring their Children in their Hand to Christ, as these whom they had consecrated unto him, and brought them up from being Children? Parents shall do well to engage their Children early, according to that in *Prov. xxii. 6.* *Train up a Child in the Way wherein he should go, and when he is old, he will not depart from it.*

Use 3. Children, whom Parents have, according to their Place and Power, engaged to the Lord, would study by all Means to improve that Covenant made by their Parents for their Good: It hath been the Way of the Children of believing Parents in former Times: See *Jacob's Prayer*, in *Gen. xxxii. 9.* *O God of my Father Abraham, and God of my Father Isaac.* He maketh Use, for strengthening of his Faith, of the Covenant made with his Fathers; in which he did plead Interest; and the Lord doth allow Children to do so. Hear what Argument the Lord useth with *Jacob*, to persuade him to go down into Egypt, *Gen. xli. 3.* *I am the God of thy Father, fear not to go down to Egypt.* Consider also that Place in *Isa. li. 1, 2.* where the Lord's People are called up, to *look unto the Rock whence they were hewn, and to the Hole of the*

Pit whence they were digged; to look to Abraham their Father. Children thus looking may have a double Claim; one, by their own Faith, which cleareth up unto them their Covenant-Right; another, by and from the Covenant made with their Fathers.

To conclude this, let Children of Believers, in relation to this their Covenant interest, 1st. Consent to that which was done by Parents in their Name. 2^d. Improve all that which is in the Covenant, for walking answerably and suitably to that Engagement. 3^d. Look well to themselves, that they forsake not the Covenant of their Fathers, as they did, in *Deut. xix. 25*. So they might with *Esau*, in *Heb. xii. 16*. despise the Blessing, and bring a double Curse on themselves.

S E R M O N VIII.

ON THE

GOSPEL COVENANT:

How the COVENANT of GRACE is
CONDITIONAL.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE come now to the V. Thing propounded, concerning this Covenant, and that is, the Condition of this Covenant; and in speaking to it, we shall speak

father. one, their covenant
relati-
o that
prove
nswer-
well to
f their
might
s, and

1st. That it is conditional. 2^d. What that Condition is. First then, we say, as the Covenant of Works was conditional, Happiness covenanted, upon some Condition to be performed by Man, viz. Perfect Obedience to the holy Commandment; so the Covenant of Grace is conditional: in it the more sure, and great Salvation is promised, upon Condition of Believing, and Receiving Christ for Righteousness.

While we call the Covenant of Grace conditional, we may not understand it in the most strict Sense, Condition, as of Parties alike able to perform the Condition each for their own part; but conditional, so as the Bargain cannot stand, unless the Condition be performed. It is as if a Parent made the Covenant with the Child, upon the doing of such a Thing, to give him such a Reward, yet the Father performeth the Condition in and by the Child; yet the Bargain holdeth not unless the Condition be performed: Yet since the Father doth perform the Condition, no Ground of pleading Merit; all is free: So that is true, 1st. That the Lord saveth us, not without our selves; we are to work out our Salvation in Fear and Trembling, *Phil. ii. 12.* And yet, 2^d. We are so saved, as all Boasting is excluded, *Rom. iii. 27.* The Lord doth both work Faith and all our other Works in us; he that ordaineth the peace, *Isa. xxvi. 12.*

NT: E is
th made
Things
Desire,
d, con-
Condi-
ve shall
speak

This Gospel Covenant is so propounded, as it appeareth clearly to be thus conditional: so, in *Matt. xi. 28.* *Come unto me, all ye that labour and are heavy laden, and I will give you Rest;* that which is promised is Soul Rest; the Condition is clear, *come all that labour and are heavy laden:* coming to Christ is the Condition, and so coming as most sensible of our Need of him. In *Isa. lv i.* *Ho every one that thirsteth, come; come and buy without Money; and I will make the everlasting Covenant with you, even the sure Mercies of David, ver. 3.* There must not only be a listening to the Bargain, but a coming to Jesus, the buying up of his Ware, the Receiving, Eating, Drinking, and so Partaking of his Fulness, in *Rev. xxii. 17.* There is both Coming and Taking called for, and Men must be willing to the Bargain, and thirsting after it.

For

For the more full Understanding of this Point, these two Things must be opened and proved, 1st. That the Covenant of Grace is conditional, so as no Good promised in it can be expected, unless the Condition be performed. 2^d. That the Covenant of Grace being thus conditional, doth not hinder it from being a Covenant of Grace, that is, a free Covenant: all is given in it most freely; Christ, and with him all things, *Rom. viii. 32. Whosoever will, may take of the Water of Life freely, Rev. xxii. 17.*

As to the *First*, That the Covenant of Grace is conditional, it is proved thus, 1st. The Lord did never promise Life absolutely to any Creature: Some Promises are indeed more absolute, such as that, in *Isa. xliii. 25. I, even I am He that bloteth out thy Transgressions for mine own Sake, and will not remember thy Sins*; and that, in *Ezek. xxxv. 21, 22. I had pity for mine Holy Name: I do not this for your Sakes, O House of Israel, but for my Holy Name's Sake*: Yet even in these both Christ and Faith are included. God hath set forth Christ for a Propitiation through Faith in his Blood, to declare his Righteousness, for the Remission of Sins which are past, *Rom. iii. 25*. And in *Heb. ix. 22. Jesus is Surety of the better Testament, so for all that which is left in Legacy, and Remission of Sins with the first*. 2^d. The very Name and Nature of a Covenant doth signify an Agreement upon Conditions: consider *Gen. xxi. 23, 24, 31, 32. betwixt Abraham and Abimelech*; and in *Gen. xxxi. 48. to 54. betwixt Laban and Jacob*. And in the Covenant made with *Abraham* by the Lord, from *ver. 7. to 15*. There are very clear Conditions expressed, especially that he receive the Promise in that Seal, and he and his Seed be consecrated to the Lord. 3^d. The Covenanted mercy is promised upon Condition, in *Deut. vii. 12*. And as the Covenant is a Covenant of Promises, *Eph. ii. 12*. so it is of Commandments: The Lord hath commanded his Covenant for ever, *Psal. cxi. 9*. What is that, but that he hath commanded the Conditions to be performed? 4th. We read of the Bond of the Covenant, I will bring you into the Bond of the Covenant; *Ezek. xx. 37*. The Lord causeth

causeth his People to cleave to him as a Girdle, that they be to him for a People, that is, keeping Touches with him, and for a Name, and for a Praise, and for a Glory, *Jer. xiii. 11. 5th.* While we read either of keeping of Covenant, as in *Psal. xxv. 10.* or of breaking Covenant, as in *Isa. xxiv. 5.* *They have broken the everlasting Covenant*; it is meant of the Conditions of the Covenant, *5th.* The word Covenant is, not only in the Scripture Phrase, to be understood of that which God promiseth, as in *Gen. xvii. 7.* but of that which God requireth also, *ver. 9.* of that *Chap.* Yea, in this last Consideration, it is most earnestly urged, and assented to, *Exod. xxiv. 3. 7.* Thus we have proved that the Covenant of Grace is conditional. If it be further asked, why it was that the Lord would make it so? I answer, *1st.* It was for the Glorifying of Grace before we enter into Glory, that we might shew forth his Virtues or Praises, who hath called us out of Darkness into his marvellous Light, *1. Pet. ii. 9.* *2d.* To justify the way of free Grace, and to stop the Mouth of Murmurers, when, how free soever it be, yet it is so dispensed, as God may reckon with Men upon the Point of keeping or breaking Condition; so in *Ezek. xviii. 25.* the Lord proveth his Ways equal, and the Way of those that contend with him unequal; and in, *Matt. xx. 13.* he can well plead that he doth no Man wrong, when he standeth to and keepeth his Agreement. *3d.* The Condition wrought in the Saints, is the better and stronger Ground of Consolation, concerning the Certainty of the Bargain.

Use 1. All who have entered this Covenant, would first remember that it is conditional, and then labour to keep Condition, as they desire to partake assuredly of the Blessing; For, see in what Channel it runneth, *2 Chron. xv. 2.* *The Lord is with you while ye are with him*; And, in *2 Tim. iv. 7. 8.* There is, first, the Fighting of the good Fight of Faith, finishing of the Course, and the keeping of the Faith; and then the Crown of Righteousness is to be given. All Believers are warned to look well to themselves, and to fear lest a Promise being left unto them of entering into the Lord's Rest, lest any of

of them should seem to come short, *Heb.* iv. 1. And, in *2 Pet.* ii. 10, they are charged the rather to give Diligence to make their Calling and Election sure.

It is objected against this Doctrine, 1. This Covenant is a Testament, in *Heb.* ix. 15, 16, 17. What Condition is there, or can there be in a Testament? I answer, that it is called, and is a Testament; from thence is proved its inviolable Sureness; but it doth not exclude the Condition; for, in *ver.* 15. the Condition is expressed, the Promise of the Inheritance, as it is by means of Death; so there must be a receiving of the Redemption of the Transgressions. Christ's Will or Testament, that they whom the Father hath given him should be with him to behold his Glory, *John.* xvii. 24. is no other than a Wish and Prayer for those which believe on him, *ver.* 20.

It is objected, 2. There are absolute Promises made to us in this Covenant; such as that, in *Ezek.* xi. 19. *I will put a new Spirit within you, and I will take the stony Heart out of their Flesh, and will give them an Heart of Flesh;* and, in *Ezek.* xxxvi. 25. *A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.* I answer, 1. Even these, as they are made to us, are made in Christ; All the Promises are Yea and Amen in Christ Jesus, *2 Cor.* i. 20. 2. The Covenant is of Life and Peace, *Mal.* ii. 5. so it must be conditional: See the Qualifications and Conditions required in the Person, *Mat.* v. from *ver.* 3, to 10. Who desire Life must mortify the Deeds of the Body through the Spirit, *Rom.* viii. 23. There must be a Believing with the Heart unto Righteousness, and Confession made with the Mouth unto Salvation, *Rom.* x. 10. and in *ver.* 13. there is necessarily required of all that would be saved, a calling upon the Name of the Lord. 3. The Condition is the Lord's Work, it is rather properly in the Covenanter, than in the Covenant; the Lord doth first fit the Party, and then engage them.

It is objected, 3. Even from this, that the Lord doth take all on himself, and leaveth us nothing to do; as appeareth from the Place above-cited, *Ezek.* xxxvi. 25,

26, 27. where, not only the new Heart is promised, but new Obedience also; for it is promised, that he will cause them walk in his Statutes; and, in *Heb. viii. 10.* This is the Covenant that I will make with the House of Israel in these Days, I will put my Laws in their Mind, and write them in their Hearts, and I will be to them a God, and they shall be to me a People.

It is answered, 1. The Condition is not antecedent to God's making of the Covenant, but to the Believer's being actually within it. 2. The Lord doth so undertake all, as he will both have us doing our Part, and cause us do it; whence we have these Commandments, *Jer. iv. 4. Circumcise yourselves to the Lord;* and that, in *Ezek. xviii. 31. Cast away all your Transgressions, and make you a new Heart, and a new Spirit;* and that, in *Eph. iv. 23. Be renewed in the Spirit of your Mind.* 3d. Sinful Inability doth not take away moral Obligations; Believers are under Gospel Ties to Obedience; The Gospel doth indeed grant Pardons, but not Dispensations to Sin; yea, and as Gospel Commands give Strength to obey, so they lay on Bonds for Obedience.

It is objected, 4th. When the Covenant of Grace is made conditional, what else is it but to confound, and make it the same with the Covenant of Works?

It is answered, the being conditional will not make it the same, unless it were the same Condition. But it is urged further, to believe, in Conscience of a Commandment, is legal, so to believe, because and as it is commanded. *Ans.* There be evangelical Commandments, as well as legal; such as that great one, *Mark. i. 25. Repent and believe the Gospel;* and that, in *Rom. vi. 12.* compared with *ver. 14. Let not Sin reign in your mortal Bodies, that ye should obey it in the Lusts thereof, for ye are not under the Law but under Grace;* and in *Phil. ii. 12, 13. Work out your Salvation in Fear and Trembling; for it is God who worketh in you both to will and to do.* It is further urged, to make the Covenant of Grace thus conditional, were to bring the free Spirit of Jesus under Bonds. It is answered, Not under any Bond of Constraint, but of a free Promise; by which he is not so much a Debtor

Debtor to us, as to himself; yet, concerning his Sons, and the works of his Hands, the Lord doth allow Believers to command him, *Isa.* 45. 11.

It is objected, *5th.* If the Covenant of Grace be conditional, how can it be everlasting? the breaking of the Condition makes it fail. *Ans.* *2d.* The Condition is not always required to be in actual Performance, and so explicit. *2d.* It is not said, the strongest Faith must be, or none at all: Abraham's Faith is not a Foot of Measure for every Believer. *3d.* Christ's Faithfulness is Surety for our being faithful; so the Covenant will not fail.

Use 2. Go to now, and try your Estate by conditional Promises: so are you commanded to examine, try, and prove your selves, whether you be in the Faith or not, *2 Cor.* xiii. 5. So, whether you have the Condition or not, whether we have the right Love or not; which is not in Word and in Tongue, but in Deed and in Truth; so we may know ourselves to be of the Truth, and assure our Hearts before God, *1 John.* iii. 18, 19. Seek out the conditional promises, and be still examining whether you have the Condition: absolute Promises do hold forth the Causes of Salvation, the conditional Promises do shew us the Persons that shall be saved. The absolute Promises give good Ground for Closing and Adherence, and for constant Dependance; but the conditional Promise, when the Condition is found, doth beget and strengthen Assurance: when the Lord saith, I will do it for my own Sake, that is absolute: Believe, and thou shalt be saved, that is conditional. But it may be asked, Doth not the Lord both call us to believe, and minister Comfort to us by absolute Promises? I answer, it is true, we may cast ourselves sometimes upon absolute Promises, when we are dark, as to finding in our selves the Condition required in the Covenant. But, *2d.* The true and solid Comfort from these absolute Promises, is only where Faith and other Graces are wrought. *3d.* We would not separate these two; when Temptations drive us from conditional Promises, the others may serve for a safe Retreat. Now, this Trial we have been pressing, is no legal way of Trying, if we consider that Scripture, in

2 Pet. i. 5, to 9. The trying by Marks, adding to Faith Virtue, and to Virtue Knowledge, &c. in *ver.* 8. It is said, If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the Knowledge of the Lord Jesus Christ; that is Gospel Work indeed.

As to the *second*, The making of the Gospel Covenant conditional, it doth no way prejudice that free Grace which is held forth in the Covenant: this is clearly asserted in *Eph.* ii. 8, 9. Where it is said, by Grace ye are saved, and not of your selves, not of Works, lest any man should boast; and yet it is told us there, that it is through Faith. It may be further cleared by Reason thus, 1st. Both the Condition, and all that is in the Covenant, do flow from the same Purpose of free Grace given in Christ Jesus, before the World began. 2 *Tim.* i. 9. All promises are but so many Manifestations of his purpose of Grace, *Tit.* i. 2. So the Lord did purpose to give Faith first, and then Life. The Condition then doth only shew us in what Order and Channel we may expect the flowings out of free Grace. 2^d. All the conditional Promises are Promises of the Gospel, so of Grace: the Law is not of Faith, *Gal.* iii. 12. So not of Grace. The Law doth not command this Faith; for then it should hold forth Christ: the Commandments of the Law are now a killing Letter, 2 *Cor.* iii. 6. *They kill and cure not.* The moral Law is a School-Master to Christ, occasionally onely. The ceremonial Law had the Gospel in it; the Words of Faith give Life, they are Spirit and Life, *John.* vi. 63. 3^d. Faith, which is the Condition, it doth receive all from Grace most freely, and without Price; both Justification, Sanctification, and Glorification. 4th. This Condition is not, nor ever was, a Cause Influencing God to give either Grace or Glory; it is required as antecedent to Life. 5th. Evangelick Conditions wrought by Grace, and Gospel Free-Grace, do well agree, and are consistent one with another, as may appear, in *John.* v. 24. Hearing of the Word, and Believing on God, are well consistent with the free Gift of eternal Life; and, in *Acts.* xiii. 38, 39. Free Forgiveness.

giveness, and free Justification, are so consistent with Believing, that they could not be without it; and, in *Rom. iii. from ver. 27. to 31.* We will find the Law of Faith working so, to the setting up of free Grace, that it excludeth all Boasting. *6th.* All the Acts of Grace are in God but one simple Act of that Good-will towards Man; so one of them cannot be prejudicial to another: It is an act of Grace, that it pleased him to make the Covenant conditional, and upon so easy a Condition; and then another act of Grace, that he himself should work the Condition; this can be no Hindrance to other Acts of Grace which follow after.

Use 1. Let this confute the Antinomians and others, who under Pretext of making the Covenant free, do break the Condition, and so the Bond of the Covenant: They cry up still free Grace; but, shall they under Pretext of that, set themselves free from Righteousness, which is the woful Estate of those under the Law? If we believe the Apostle *Paul, Rom. vi. 20.* For saith he, while ye were Servants to Sin, that was under the Law, ye were free from Righteousness; we have told you, and proved it, that the Doctrine of the conditional Covenant is most consistent, and doth well agree with the Doctrine of free Grace.

Use 2. Magnify the Grace of God in this conditional Covenant; There is much Grace of God appearing in the now Condition of the Covenant. *1st.* If we compare it with the Condition of the first Covenant, Doing, even Doing all and every Jot, under the pain of a Curse; Believing is more easy; for that also was to be done in a Man's own Strength, this by the Strength of that mighty One, on whom all the Help is laid. *2dly,* There is much Grace in the Condition that now is. I mean, Faith; because it both draweth all from free Grace, and holdeth all of it, and it setteth all that which is in the Man on Work, to set forth the Glory of free Grace, both in putting every Grace to work, and gathering a Rem of Praise from the same. *3dly,* It lets a man see a daily Need of Grace, both for maintaining it self, and inabbling a man to keep Condition and Covenant with God: These Things will be more clear when we come to shew what this Condition is.

S E R M O N IX.
 ON THE
 G O S P E L C O V E N A N T :
 Of FAITH, the CONDITION of the COVENANT
 of GRACE.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE have spoken to that point, how this Gospel Covenant is conditional: followeth now to be spoken of that which is the Condition of this Covenant, even Faith. So the Doctrine is, *Faith is the Condition of the New Covenant, or Covenant of Grace*: So it is put down in that Compend of the Gospel Covenant, *John. iii. 15.* *God so loved the World, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting Life*: Believing, there, is the Condition on which everlasting Life is to be given; and in *Rom. iv. 16.* Therefore it is of Faith, that it might be by Grace; and in *Rom. x. 9, 10.* If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the Dead, thou shalt be saved; for with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made

unto

unto Salvation : So the Preaching of the Gospel, in *Act* xiv. 27. is called the opening of the Door of Faith ; and in *Rom.* xvi. 26. Obedience to the Gospel is called the Obedience of Faith ; and in *1 Pet.* i. 9. the Salvation of our Souls is called the End of Faith : So Faith is the alone Thing required as the Condition of the Covenant of Grace. This may be further cleared by these Reasons.

1st. The Blessings promised in this Covenant are not attainable in our selves, but in Christ Jesus ; and Faith is that which fetcheth all from him : In him is Life, and the Life is the Light of Men, *John.* i. 4. In him is that Fulness which we must receive, *ver.* 16. And the receiving is by Believing, *ver.* 12. of that *Chap.* The great Privilege : And so lesser Privileges also are given to as many as believe on his Name : and, in *1 John.* 5. *ver.* 12, 13. He that hath the Son hath Life, and he that hath not the Son of God hath not Life : These Things have I written to you that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God : So for fetching Life, and all that is in the Son, Faith is the great Engine.

2^{ly}. Faith was made the Condition of the Gospel-Covenant, because that of Works was now impossible ; it is now made weak through the Flesh, *Rom.* viii. 3. The Law now cannot give Life, *Gal.* iii. 21. Works are now dead and corrupt Things ; from which the Conscience is to be purged, before we can serve the Living God, *Heb.* ix. 14. But Faith is possible, because God can give it, and he giveth it freely, *Phil.* i. 29. And there is a Spirit of it given also, *2 Cor.* iv. 13. 3^{ly}. Faith is and was made the Condition of this Covenant, that it might be by Grace : It was and is God's End, in this Covenant, to manifest Grace, to get the Praise and Glory of his Grace, *Eph.* i. 6. And to take away all Glorifying from Flesh ; that no Flesh should glory in his Presence ; but he that glorieth should glory in the Lord. *1 Cor.* i. 29, 31. Now, the only fittest Thing to advance this Design, is Faith ; so, in *Rom.* iv. 16. It was by Faith that it might be by Grace ; and if by Grace, it is then no more of Works, otherwise Grace is no more Grace,

Rom. xi. 6. *1stly*, Faith was made the Condition of the Covenant, for this End, that all the Blessings of the Covenant might be made sure, sure to all the Seed, even to all that should have the Faith of *Abraham*, *Rom. iv. 16.* Believing giveth Establishment, *2 Chron. xx. 20.* *5thly*, Faith doth not only make all the Blessings of the Covenant sure, but it hath a sufficient Aptness to make us Partakers of all the Blessings of the Covenant; so, in *Acts x. 43.* Through Believing Remission of Sins is received. In *Rom. iii. 29. 30.* Justification is by and through Faith; and, in *Rom. iv. 13.* *Abraham* was, and Believers are, made Heirs of the World, through Faith; and in *Rom. viii. 32.* together with Christ all Things are given freely; and Faith alone is for receiving of free Gifts. In *2 Cor. i. 24.* Stability, which is no small Blessing, is by Faith: *By Faith*, saith the Apostle, *ye stand*; and, in *Gal. iii. 14.* The Promise of the Spirit also is received by Faith: So Faith receiveth all the great Things which are in the Covenant.

Use 1. Bless the Lord for his marvellous Kindness, in that he hath appointed such a Condition of the new and better Covenant; so sweet and possible, the Birth of Heaven, the Establisher of the Heart, Director of the Way.

Use 2. Make Use of this Faith, both in making and improving of this Covenant: As to the first, the making of this Covenant, Faith doth, (1.) Discover as a Beam of divine Light, on the one Hand, the happy Estate of those that are in Covenant with God; as in *Psal. cxliv. 15.* *Happy is that People whose God is the Lord*: And then, on the other Hand, it discovereth the Misery of those that are not in Covenant with him, *without Christ*,—*Strangers from the Covenants of Promise, having no Hope, and without God in the World*, *Eph. ii. 12.* not a People of God, such as have not obtained Mercy, *1 Pet. ii. 10.* (2.) Faith worketh Sense of the lost Condition, and sets a Man on Work, as for his Life, to break his Covenant with Sin, Satan, and Self, and all his Covenants made with Hell and Death. (3.) Faith revealeth first to the Ear, and after to the Heart, the Offers of Righteousness in the Gospel, Sense of the poor Creature's Condition, in much

Neceſſity and Want; and then, the joyful Sound of Goſpel Peace begets an Eſtimation of the Grace which is offered; and then, Eſteem breeds earneſt Deſires; like that of the Hart panting after the Water Brooks, *Pſal.* xlii. 2. The Spirit of Faith ſcattereth ſome Seeds then; ſo the Deſire of the Soul is to the Lord's Name; the Soul's Deſire will be working by Night and Day in ſeeking God, as in *Iſa.* xxvi. 8, 9. (4.) Faith having Deſires kindled in the Soul, it doth reveal the Lord's Willingneſs to enter in Covenant with ſelf-loſt Sinners; holding forth ſuch Scriptures as theſe, *Prov.* i. 22, 23. *How long, ye ſimple Ones, will ye love Simplicity? Turn you at my Reproof; behold, I will pour out my Spirit unto you, I will make known my Words unto you; and, Iſa.* lv. 1. *Ho! every one that thiſteth, come ye to the Waters, and be that hath no Money, come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price; and that, in Matth.* xi. 28. *Come all ye that labour and are heavy-laden, come unto me, and I will give you Reſt; and that, in Jer.* iii. 4. *Wilt thou not from this Time cry unto me, my Father? And that, in Ezek.* xxxiii. 11. *As I live, ſaith the Lord God, I have no Pleaſure in the Death of the wicked, but that the wicked turn from his Way and live; turn ye, turn ye from your evil Ways, for why will ye die, O Houſe of Iſrael?* and, (5.) Together with theſe Scriptures, in hearing the Word preached, it amuſeth the Creature, when it heareth Miniſters, as Ambaſſadors of Chriſt, beſeeching them in Chriſt's Stead to be reconciled to God, *2 Cor.* v. 20. (6.) It puts the Soul to a moſt ſerious Conſideration of the Invitations and Encouragements; ſo, a Man to ſit alone, as it were, and Hell and Judgment in his Sight, Death and Life ſet before him; and then to liſten to that which is ſaid, and to him that ſpeaketh from Heaven; and whether there be any Word for him, a ſelf-loſt Sinner; whether there be a Call for him to that Marriage of the King's Son, *Matth.* xxii. 2, 3. And he findeth nothing in himſelf, that any Way is ſuitable to ſo honourable a Match: Faith, in this Caſe, telleth the Soul, that the Bridegroom ſeeketh no Tocher, but bringeth with him the Dowry, bringeth with him all Riches,

all necessary Ornaments, yea, and all Things, which may give Satisfaction, Solace and Security. In this Case, it will make a Man ponder and deeply meditate on such a Scripture as that, in *Hos. ii. 19, 20. I will betroth thee unto me for ever, yea, I will betroth thee unto me in Righteousness, and in Judgment, and in loving Kindness, and in Mercies; I will even betroth thee unto me in Faithfulness.*

(7.) Now, the Soul finding Necessity pressing on the one Hand, Christ inviting on the other, and the Marriage and Terms thereof every Way answering its Needs and Desires; and Faith also revealing how Believing is all that which is required, and how it is commanded under the highest Pain; how the Covenant is conditional, and Faith the Condition, it maketh out after Christ, receiveth, embraceth, resteth on him, is satisfied with him; and then resigneth itself to him, and to his Dominion and Disposal: It findeth his Yoke easy, his Dominion sweet, his Service reasonable, *Matth. xi. 29. Rom. xii. 1. 1 John v. 3.* (8.) Upon this the Bargain is closed, the Condition is fulfilled, and who do so come into Jesus, *he will in no wise cast out, John vi. 37.*

As to the *Second*, we must make Use of this Faith in the improving of this Covenant; and Faith is of marvellous Use in this Work: 1. It will put a Man not only after a closing in Covenant, to search whether the closing hath been right and full; but upon a Work, how to secure and ensure it more and more, ay and until the Heart be assured before God, as in *John, 1 Epist. chap. iii. ver. 19.* until the Soul come to that full Assurance, *Heb. x. 22.* 2. It improveth this blessed Bargain, by taking the Soul to the Throne, that it may get Grace for Help in Time of Need, *Heb. iv. 16.* And it will make a Soul that hath now taken on with Jesus, observe well what Answer cometh from its Beloved, *Psal. lxxxv. 8.* And if no Answer, it will enable to wait on, as a Servant on his Master, as a Handmaid looking to the Hand of her Mistress, *Psal. cxxiii. 2.* If the Answer be dark, it will put the Supplicant to seek Light, that in the Lord's Light he may see Light; according to *Psal. xxxvi. 9.* If the Answer be a seeming Slight, or shameful Repulse, it will

not suffer the Soul to take a Denial, but put it to wresle for the Blessing; as is clear in the Practice of the *Canaanish* Woman, *Matth. xv.* from *ver. 21,—29.* 3. The great Work of Faith, after that it hath engaged Souls to God, will be to teach Men that great Lesson, how to walk with God. 1st. It will shew that all Duties are possible to those that believe, *Mark ix. 33.* 2^d. It turneth the Eye to covenanted Strength, to that Spirit of Strength in Christ, *Isa. xi. 2.* and Grace sufficient, *2 Cor. xii. 9.* and to the Spirit promised, and ready to be given to all that ask him, *Luke xi. 13.* 3^d. It sets the Eye to the Rule, *Psal. cxix. 66.* 4th. It sets up God and his Glory for the End, *1 Cor. x. 31.* so God ever in the Eye. 5th. It is a Buckler against Temptations, *the Shield of Faith, Eph. vi. ver. 16.* 6th. It encourageth the Man in the Ways of God, as either enlarging the Heart, *Psal. cxix. 32.* or holding out the Reward, *Heb. xi. 25.*

Use 3. Comfort of Hope, to all those who have this Condition; they may be sure of that which the Lord hath promised, eternal Life.

Use 4. Is Faith the Condition of the Covenant of Grace? Then woe to them that have no Faith; they are condemned already, *John iii. 18.* Hell is their Portion, *Luke xii. 46.*

Use 5. Make Use of Faith always, especially in these Cases, 1. Of Sin, for Reconciliation, *1 John ii. 1.* 2. In the Case of Want of Grace, *Gal. iii. 14.* 3. In the Fear of falling away, *2 Tim. iv. 18.* 4. For every Duty, *Ezek. xxxvi. 27.*

Use 6. Doth Faith, as the Condition of the Covenant, set God over us? Let it be our Desire and daily Endeavour, to set him up and honour him: *He hath formed us for himself, that we might shew forth his Praise, Isa. xliii. 21.* (1.) Set him on high in your Estimation, let him be exalted above all Praise; he is so in himself, *Neb. ix. 5.* *Glorious in His lines, fearful in Praises, doing Wonders, Exod. xv. 11.* (2.) Count it highest Honour to be his, as David counted it to be the Lord's Servant, *Psal. cxvi. 16.* (3.) Esteem the Things of God greatest, his publick Work, *Neb. vi. 3.* (4.) Stand for him in declining Times;

such

such are well noticed of him, *Ezek. xlv. 15, 16.* They that kept the Charge of the Sanctuary, when the People of *Israel* went astray from the Lord, are allowed to come near him, and to minister unto him. (5.) Rest on him in all greatest Straits; so did *David*; what Time, saith he, *I am afraid, I will trust in thee, Psal. lvi. 3.* Again, in *Psal. lix. 9. Because of his Strength will I wait upon thee, for God is my Defence.* (6.) Put yourselves under the Authority of every Word of his, until you tremble at it; so shall the Lord regard you, *Isa. lxvi. 2.* (7.) Look well to the keeping of your Vows: God will deal with them, as they have dealt with him, who despise the Oath in breaking the Covenant, *Ezek. xvi. 59.* (8.) Live always sensible of Unworthiness, and be often acknowledging it before the Lord, as *David* did, *1 Chron. xxix. 14.*

But for further and better Understanding this great Mystery, how Faith is the Condition of the Covenant, this would be remembered, that though Faith be not antecedent in the Decree, foreseen Faith, as they call it, it was, in that Consideration, no Motive to God to make the Covenant; yet it is antecedent to our actual Engaging in Covenant with God: This is manifest, for, 1. If Faith were consequent to the Covenant made with us, then Justification should be before our effectual Calling, contrary to that Order set down by the Holy Ghost, in *Rom. viii. 30. Whom he did predestinate, them he called, and whom he called, them he also justified.* 2. It is apparent from Scripture, that Faith must go before our being actually engaged in Covenant with God: Do but consider these Places, *Rom. iii. 22. The Righteousness of God which is by Faith of Jesus Christ, unto all, and upon all them that believe;* and, in *ver. 25. Christ is set forth to be a Propitiation, through Faith in his Blood;* and, *Phil. iii. 9. we come to have Righteousness through the Faith of Christ, that Righteousness which is of God by Faith;* and, *Gal. ii. 16. A Man is justified by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ.* 3. The brazen Serpent was a Type of Christ, in *John iii. 14, 15. none were healed till they first looked to it, Numb. xxi. 9.* So in *Isa. xlv. 22. it is, Look*

unto me, all ye Ends of the Earth, and be ye saved: 4. By that Opinion, which maketh Faith consequent to our being in Covenant with God, Christ should be actually ours before we be justified, which cannot be. 5. Our Righteousness is by Imputation, while the Righteousness of Christ is imputed to us; now, this Imputation is not before Believing; so, in *Rom. iv. 3.* the Scripture saith, *Abraham believed God, and it was counted to him for Righteousness*; and *Gal. iii. 6.* the same Thing is repeated, *Even as Abraham believed God, and it was counted to him for Righteousness*. 6. If Men were in Covenant with God actually before they believe, then without Faith they should please God; but that is impossible, as witnesseth the Apostle, in *Heb. xi. 5, 6.*

Use 1. Against the *Antinomians*, who affirm, that we are actually in Covenant before we believe: And they say, Christ is not ours but by an Act of God imputing his Righteousness unto us. It is answered, this Act is neither prior in Time, nor separated from that Act of Grace which worketh Faith in us, and draweth forth Faith to act. They say further, if Justification were by Faith, antecedent and not consequent, then as Faith increaseth, Interest in Christ should be increased. It is answered, So the Interest indeed cometh to be more and more cleared, but not increased; for Faith doth not justify, as an Act stronger or weaker, but as an Instrument apprehending the Object Christ. They say further, if Justification were so by Faith, then Faith ceasing, Justification should cease. It is answered, That there is never a total Cessation of Faith, in that Person who hath been once justified. 2. Though Faith doth cease as to some Acts, yet the Marriage Knot is not loosed.

Use 2. Who desire to have their Interest secured, must not rest in the Covenant as made with Christ in Eternity, but labour once to have Faith, and then to act it; or else they can never be actually possessed of and in the Covenant, and great Things which are in it.

And, to close and conclude all this, it would be further remembered, that it is not the Habit of Faith that justifieth the Sinner, nor is it the Condition of the Covenant;

nant; but Faith, as acting, and as an Instrument apprehending Christ: So, in *Gal. ii. 20.* there is a living by the Faith of the Son of God: So are Acts of Life exerted and brought forth; and, *1 Thess. i. 3.* we have the Work of Faith; and, in *2 Cor. v. 7.* walking by Faith. This is and must be, *1st.* Because Faith by acting doth receive the Promise, and Privileges in it, *John i. 12.* receiveth and embraceth them, *Heb. xi. 13.* Faith is the Hand which is put forth. *2dly,* Habitual Righteousness was not the Condition of the Covenant of Works; neither is habitual Faith the Condition of the Covenant of Grace. *3dly,* Living by Faith the Life of Justification; and that cannot be without acting Faith. *4thly,* No Qualification in ourselves is the Condition: Habits are Qualifications within.

Use 1. This is against these who make Faith so a Condition, as not an Instrument; as it is a Habit within the Man, and not acting upon Christ: They turn the Covenant legal, who make any Thing within the Man, justify the Man, or any Thing proceeding from the Man or performed by him: Faith doth neither justify as a Habit, or as any Act or Work of ours, but as an Instrument apprehending Christ and his Righteousness.

Use 2. Let all then who desire once to be, and for ever to abide in Covenant with God, actually and comfortably, not only act Faith at first for Justification, which is passed in one Act, but be acting it daily, for clearing up and securing their Interest; for Life is in these Actings.

S E R M O N X.

ON THE

GOSPEL COVENANT:

First PROPERTY of the COVENANT, it is FREE.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE come now to the VI. Thing propounded concerning this Covenant of Grace; it is concerning the Properties thereof: Some are in the Text, *an everlasting Covenant, ordered in all Things, and sure*; but comparing this with other Scriptures, this Covenant, in all hath seven Properties; each whereof doth commend it more than another: The *first* Property thereof is, that it is a free Covenant. The *second*, it is a most uniting Covenant, and maketh the Parties joined therein of nearest Relations. The *third*, it is an everlasting Covenant. The *fourth*, it is a well-ordered Covenant. The *fifth*, it is a most sure Covenant. The *sixth*, it is a holy Covenant. The *seventh*, it is a most full Covenant.

Let us begin at the *first*, on which we lay down this Assertion, that the Gospel Covenant is a most free Covenant: This is not the smallest Excellency of it, that it is free, and whosoever will, is or may be free to enter into it. The Covenants amongst Men are not so free; Parties

ties do make them, each with others, for their own Benefit; whether they be Covenants of Indemnity, as that was betwixt *Abimelech* and *Isaac*, *Gen.* xxvi. 28,—32. or of positive Advantage, as that betwixt the Sons of *Jacob* and *Hamor*, *Gen.* xxxiv. 20,—24. But the Covenant which the Lord maketh with his People, is most free: So, in *Gen.* xvii. 2. the Covenant of God with *Abram* is most free: *I will make it*, saith the Lord, *between me and thee, and I will multiply thee exceedingly*: Behold, how it is free, and for *Abram's* Advantage, no Price is sought; and, in *Deut.* vii. 7, 8. the Lord sheweth to his People, that he did not set his Love upon them, nor chuse them, because they were more in Number than any People, nor because they were fewest of all People, but because the Lord loved them; and, in *1 Sam.* xii. 22. *The Lord will not forsake his People, for his great Name's Sake, because it had pleased the Lord to make them his People*; and, in *Job* xxii. 2. *Can a Man be profitable unto God, as he that is wise may be profitable to himself?* By which it is evident, that the Lord doth not make his Covenant for self Advantage. In *Isa.* xlii. 6. the entering in Covenant with Christ was an Act of free Favour; he called him in Righteousness, and most freely did engage himself to hold his Hand, and to keep him, and to give him for a Covenant of the People, and for a Light to the *Gentiles*: And when the Decree is declared, and the Covenant is preached, the Offer of the Mercy, and of all the Riches that are in it, is made most free; so runs the Invitation, in *Rev.* xxii. 17. *Let him that is athirst come, and whosoever will, let him take of the Water of Life freely*; and, in *Isa.* lv. 1, 2. the Mercat is proclaimed most free: *Ho! every one that thirsteth, come ye to the Waters, and be that hath no Money, come ye, buy and eat; yea, come, buy Wine and Milk without Money, and without Price: Wherefore do ye spend Money for that which is not Bread?* And, in *ver.* 3. *Encline your Ear, and come unto me, hear and your Soul shall live; and I will make an everlasting Covenant with you*. You see the Proposal of it is most free: More particularly, if we go through all the great Things of the Covenant, we will find them all dispensed most freely.

1. That

1. That first great Blessing of the Covenant, our Election, that is most free; so, we are said to be *chosen in Christ before the Foundation of the World*; so, before we could merit any Thing, *Eph. i. 4.* so, that Work is free, and in Respect thereof the Covenant is most free. 2. The effectual Calling of those that come to Jesus is most free; no Respect of Persons in it, no Worthiness in the Party, *1 Cor. i. 26, 27, 28.* *Ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble are called: But God hath chosen the foolish Things of the World, to confound the wise: And God hath chosen the weak Things of the World, to confound the mighty; and base Things of the World, and Things which are despised, hath God chosen; yea, and Things which are not, to bring to nought Things that are.* 3. Justification is most free; we are justified freely by his Grace, through the Redemption that is in Jesus Christ, *Rom. iii. 24.* 4. Both it and Sanctification is free, *Rev. xxi. 6.* *I will give unto him that is athirst of the Fountain of the Water of Life freely.* 5. Adoption is most free, so according to that in *Hosea*, cited in *Rom. ix. 25.* he calleth them his People which were not his People, and her beloved which was not beloved; and in *Eph. ii. 19.* it is of free Grace that we are of the Household of God, if we look to the Thread of that chap. especially from the 8. ver. downward, where all our Salvation is of Grace: Christ and all Things are freely given us of God, *Rom. viii. 32.* and *1 Cor. ii. 12.*

For the more full clearing of this Truth, that the Covenant of Grace is a most free Covenant, it appeareth thus, 1st. In respect of the Parties taken in into Covenant, fallen Men, not fallen Angels: He took not on him the Nature of Angels, but he took on him the Seed of Abraham, *Heb. ii. 16.* Then some Nation, not others, *Psal. clxvii. 19, 20.* Then some of a Nation, some of a City, of a Family, and not all, *Jer. iii. 14.* Poor, and weak and foolish, &c. And not the rich, mighty, and the wise: Sometimes the Child, and not the Parent; the Wife, and not the Husband; one Neighbour, and not another: See for all this the above cited Place to the *Corinthians*, and *Matth. xxiv. 40, 41.* the blind

blind and halt, and Beggars from the Streets, *Matth.* xxii. 10. Publicans and Harlots, *Matth.* xxi. 31. Chief sinners, *1 Tim.* i. 15, Even Persons out of whom have been cast seven Devils, *Mark*, xvi. 9. There is by Nature no Difference, *Rom.* iii. 23. *We have all sinned and come short of the Glory of God*: Yet the Lord, by his free Choice, or dispensing his Favours, doth wrong to no Man, *Matth.* xx. 13. 2d, This Covenant is free, in Respect of its Fountain and Cause; it doth not rise from either Worth or Will in us, but from the good Pleasure and free Love of God; consider *Ezek.* xvi. from *ver.* 1, to 15. and there will appear twelve Acts or Articles of free Love, all most freely flowing out from God. (1.) We were but Foundlings, many passing by, and none pitying; he did not so. (2.) We were in most vile and wretched Condition, in which none would have regarded us. (3.) He stood still and looked on us: O! marvellous Look, wonderful Condescension, much Tenderness, Heat of Love: He was overcome with Love then, as in *Can.* vi. 5. He will have the Love wherewith the Father hath loved him to be in his beloved Ones, and himself to be in them; so endeth his Prayer in *John* xvii. 26. (4.) A Time of Loathsomness of the Person is made a Time of Love; so it was in those that were called, in *Acts* ii. 13, 37. Mockers converted, and, in *Acts* ix. 1, 2, 3. the Man breathing out Threatning and Slaughter against the Disciples of the Lord. (5.) It is made a Time not of single but multiplied Love, a Time of Loves; a marvellous Word, it giveth Ground and Matter to the converted Sinner to sing that Song of Loves, *Psa.* xlv. so called in the Title of it. O! it is a great Love, wherewith God, *who is rich in Mercy, hath loved us, Eph.* ii. 4. (6.) He covereth our Nakedness, our filthy Nakedness, that it appear not, *Rev.* iii. 18. He bringeth forth the best Robe, *Luke* xv. 22. (7.) He entereth in Covenant with the poor wretched Creature. (8.) He maketh this wretched Creature his own; *so thou becamest mine*: He foundeth a particular Interest in the self-lost Sinner by this Covenant. (9.) He not only covereth the Nakedness in Justification, but he washeth in the Laver of Regeneration,

and

and in a daily Work of Sanctification. (10.) He anointeth, poureth forth his Spirit, so enableth to Duty, and maketh Services savoury and acceptable. (11.) He decketh the poor Creature, as a Bride with rich Ornaments, and maketh her perfect in Beauty, through the Comeliness which he puts upon her. (12.) He procured Renown, and a Name to this Foundling, through this Beauty which he did impart and communicate. 3dly, This Covenant is discovered to be most free, if we consider who did first move it; he choosed, loved, sought us first, not we him, *Isa. lxxv. 1. I am found of them that sought me not. John xv. 16. Ye have not chosen me, but I have chosen you; and, in 1 John iv. 19. He loved us first, not we him; and as he loved us first, so he loveth to the End, John xiii. 1. and will make it appear that he is not the first Loather, Isa. l. 1. and Jer. iii. 1.* 4thly, It will appear to be a free Covenant, from the Manner how it is administered: The Gospel, and Means of Salvation, are sent to some, and not to others; some, where the Gospel cometh, are called, and not others; and all the Conveyance of it is in a free Gift, betwixt the Father and the Son: It is so, in *Psal. ii. 7, 8. Ask, and I will give thee; and, in Rom. v. 15. all the Redemption-work is a free Gift, called the Grace of God, and the Gift by Grace.*

The Condition is such as hindereth not the Freeness; yea, there is a Clause put in, whereby the Breach on the Believer's Part is made a Trespas, and not a Forfeiture, *Psal. lxxxix. 28,—38.* And another, for healing Backslidings, and loving freely, after backslidings, as well as before, *Hf. xiv. 4.* 5thly, The Freeness of this Covenant appeareth also, from the Measure and Greatness of the Price and Mercy: There is as much laid out for a few Persons, as might have saved a thousand Worlds, if it had been so intended. To give *Egypt* for a Ransom, and *Ethiopia* and *Seba* for a People, as in *Isa. xliii. 3.* is nothing to be compared with the great Price of Redemption, 1 *Pet. i. 19.* there is an over plus of Love, in some Respect; though, in another Respect, nothing less could do it. 6thly, The Freeness of this Covenant appeareth in the Performance, in pardoning freely all Sort of

of Sin, *Mic. vii. 18.* Iniquity, Transgression; and in performing Truth and Mercy to those who do not keep Covenant with him; with those who many Times believe not, *2 Tim. ii. 13.* giving eternal Life freely, *Rom. vi. 23.* which is called the Grace of Life, *1 Pet. iii. 7.*

It now the Reasons be asked, why the Lord would have his Covenant thus free, and all Things free in it? I answer, 1. For the greater Door of Hope to those, who are much pressed and born down with the Sense of their own Unworthiness: If they had not a free Covenant to come unto, they might readily despair; but this, that Grace is not only abundant, but abundantly free, and that the Covenant is free, and Christ, and all in it a free Gift, it will make such as desire Union and Communion with God in Jesus Christ listen and look up, though they were giving up the Ghost. 2. It is the Glory of Grace, that it be freely communicated: The Favours of Men are but mercenary, but the Favour of God is so free, as no Flesh may glory before it, *1 Cor. i. 39.* The Lord doth all Things for his Name: *He did lead his People, to make to himself a glorious Name, Isa. lxiii. 14.* He doth all Things to the Praise of the Glory of his Grace: Now, nothing serveth more to the Glory of Grace, than that it is free, and dispensed without Price. 3. The Lord would have it free, that it might be sure to the Seed, to keep them, as is said, from a Forfeiture, *Rom. iv. 16.* 4. He would have it free, that they might be the more inexcusable for ever that reject it, when their Consciences shall tell them, they had the Offer of Mercy, as freely made to them, as to others; Christ would have gathered them, but they would not: Ah! how deep shall the Challenges of free Grace, of free Love, and of a free Covenant go? The Despisers of the Gospel will never be able to answer them.

Use 1. Here is the Fountain opened, from which we may and must draw and fetch all the Good of which we stand in need: A free Covenant, this maketh the Well, even all the Wells of Salvation so open, that the Stone is rolled away: All who will may come to this Fountain, and drink of the Water of Life freely; free Grace, and

free

free Mercy, in a free Covenant. How free a Mercat is that, a throng Mercat for a Life Time, and lasting till a Man's last Day? It will make him find Mercy in that Day, with *Onesiphorus*, *2 Tim. i. 18*. It will last throughout all Eternity: O! look upon this Covenant as free, and come unto it as such; They but affront Christ, who bring their Penny-hire or black Money to him or to his Mercat: All his Ware may be had free, and without Price: There will be much Debt in Heaven, but no Merit; all the Debt will be of free Grace: Grace is and will be ever the Sinner's Gain, but no Gain to Christ; Christ through Grace (for he is the first and great Gift of Grace) he will be the Believer's Gain and Advantage, in Life and Death, and throughout all Eternity: All they have, or shall have, is and shall be from free Grace, from a most free Covenant of Grace: This Grace, whether we look upon it as the Father's, who hath begotten us to a lively Hope through Grace and abundant Mercy, *2 Pet. i. 3*. and calleth Men through Grace, *Gal. i. 15*. or whether we look upon it as the Grace of our Lord Jesus Christ, *2 Cor. xiii. 14*. or as the Grace of the Spirit; for he also is the Spirit of Grace, *Heb. x. 29*. the Grace is always free, else it could not be Grace; all that the best of Christians are, it is by Grace; so said Paul of himself, in *1 Cor. xv. 10*. *By the Grace of God I am what I am*.

Use 2. Hence may arise great Comfort, and good Encouragement to Souls, that are cast down within themselves, in and from the deep Sense of their Unworthiness: The great and good Things of the Covenant, compared with our small and bad Deservings, may seem to be above their Hope; but the Freeness of the Covenant doth bring them down, and near unto their Sight: The Freeness of a Covenant, and more absolute Promises, are for Souls that are deeply humbled; but conditional Promises are for those that are secure and lazy, and for the loose and carnal Heart: It is no small Skill to divide the Word of God, the Word of Truth aright, *2 Tim. ii. 15*. Who do misapply, whether Preachers or Hearers, they poison and kill: However, this Freeness of a Covenant

is like good News from a far Country to a sick and sinking Soul.

Use 3. Is the Covenant of Grace a Covenant of free Grace? Let all who do profess themselves to be within the Covenant, exalt free Grace: We have heard how the Lord's great Design in this World, and in the World to come, is, that he may have the Glory of free Grace: Should it not then be the Study and great Work of Believers, to give him the Glory of the same, and to be ever singing that Song, in *Psal. cxv. 1.* *Not unto us, O Lord, not unto us, but unto thy Name give the Praise and Glory, for thy Mercy and thy Truth's sake?* Many have reason to acknowledge with *Paul, 1 Tim. i. 14.* that the Grace and free Mercy of their Lord hath been exceeding abundant unto them, with Faith and Love which is in Christ Jesus; why then should he not have the Glory of rich and free Grace? All that which Men or Angels have found of it, are but some Drops or Bedewings, cast abroad from that fair and full River in Christ Jesus: O! the Robes, the Crowns, the Glory of Grace?

Use 4. Is this Covenant, a Covenant of freest Grace, the Freeness of it may serve exceedingly to humble us: The Freeness of Grace made that poor Woman, in *Luke vii. 44, 45, 46.* sit very low, and in much Love at the Feet of Christ; and the Freeness of Grace, made *Paul* keep a watchful Eye over Self, and ever cry it down, while he said, *I live, not I, Gal. ii. 20. I laboured, but not I, but the Grace of God which was with me, 1 Cor. xv. 10.* The Kindness of free Love killeth high Thoughts: How lovely and humbling should free Love be to us, which doth notice us who are but as Dogs, and dead Dogs, and, many Times, Dogs returning to their Vomit?

Use 5. Would we be like God in Freeness, liberal Souls devising liberal Things, as in *Isa. xxxviii. 8.* love him freely, the Saints also, and all Men freely; shew Love to those that cannot recompense us, as we are taught by Christ, in *Luke xiv. 12, 13, 14.*

Use 6. Let the Freeness of the Covenant, and of the Mercy in it, engage us deeply in Love to Jesus: An ingenuous or honest spirited Man will be much taken with
free

free Kindness, especially if it be great Kindness; he will not know how to requite; and shall not then the non-such and freest Love of Jesus draw many Lovers to him, when this free Love is immediate, fresh from the Fountain, yea, and such as nothing can stop it? Ah! this must be a cold World, that cannot be won with the fresh and free and warm Love of Jesus.

S E R M O N XI.

ON THE

G O S P E L C O V E N A N T:

Of the second PROPERTY of it, a most strait and uniting COVENANT.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE proceed now to open to you the Excellencies of this Covenant: The Excellencies of it may be seen in its Properties; we have spoken to one, the Freedom of it, and of Grace in it; now followeth the second.

The *second* Property of the Gospel Covenant, it is a most straitly bound and most compact Covenant, a most strictly binding and nearly uniting Covenant: It is so straitly bound and compact, one Piece of it with another, that nothing can come between, nothing can separate or loose the Knot, *Rom. viii. 35. Who, or what, shall separate*

rate us from the Love of Christ? It is as straitly bound as the Wisdom of God could devise Promises, deep Engagements, Oaths, Suretyship: More to this, when we come to speak to the Firmness and Sureness of the Covenant: That which we have before us now, is to speak to this, How it is a strongly and nearly uniting Covenant: It doth so unite the Parties engaged in it, that it bringeth them to the greatest Nearness, and under nearest Relations: This Covenant maketh a People near God; so they are said to be, in an eminent Way, *Psal. cxlviii. 14.* and maketh God near them, so nigh as cannot be expressed, *Deut. iv. 7.* so nigh unto them in all Things they call unto him for. There is no Covenant, nor Covenant-relation amongst Men, that can make such Nearness: Not that Covenant of Peace amongst Men can make such Nearness; like that in *Gen. xxxi. 51, 52.* betwixt *Jacob* and *Laban* there were Heaps, and Pillars betwixt them, and they were now to be removed far one from another; nor can any Covenant of Peace with Man be so nearly uniting as this Covenant of Peace is, which maketh both the Covenant inviolable, and each of the Parties in within another's Bosom. There are Covenants also of Commerce, as that betwixt *Solomon* and *Hiram* King of *Tyre*, *1 Kings ix. 27, 28.* that did unite but Ships, and Men only in some common earthly Employment; but this Covenant doth drive such a Trade with Heaven, that it uniteth, in a manner, Heaven and Earth, bringeth down Heaven into the Heart of a Man, and taketh up the Heart of a Man into Heaven, and maketh him sit together in heavenly Places with Christ Jesus. There is also a Covenant of Amity and Friendship amongst Men; but often it is ill founded, as that of *Jehoshaphat* with *Abab*, *2 Chron. xviii. 3.* What was the most of it, suppose the Profession real, but, I am as thou art, and my Horses as thy Horses, one Creature joined with another for a little Time? But quickly both Men and Horses are scattered, and they are parted by Death: But here is a standing Friendship, which Death itself cannot dissolve. There is also a very solemn Covenant betwixt a King and People, *2 Kings xi. 17.* in *Joash* his Days, but there was not

so strait Union and Nearness in that Covenant as made it last an Age; by the Counsel of his Princes or Nobles he broke Covenant, 1. With God, falling away to Idolatry, and 2. With the People, in causing stone an innocent Man, the Son of him who set the Crown on his Head, 2 *Chrom.* xxiv. 17, 18, 20, 21, 22. But this Covenant is of so near Bonds, as Time will not abolish the Relation; of such Blessings, as Eternity itself will not wear out the Remembrance of them. There is, lastly, a Marriage Covenant, that maketh the nearest Bond amongst Creatures; it is called the Covenant of God, *Prov.* ii. 17. whereby the Wife is made the nearest Companion, *Mal.* ii. 14. *and they twain become one Flesh*, *Matth.* xix. 5. but even there may be a loosing of that Bond, by Fornication or Death: But there is a Marriage here, of nearer Conjunction, which admitteth of no Divorce or Dissolution: There is here a straiter Bond and nearer Union than in any, yea, and all Relations. Union with Christ in this Covenant hath the Relation of a Friend, most eminently: *This is my Friend*, saith the Spouse of Christ her Husband, *Cant.* v. 16. *And there is a Friend that will stick closer than a Brother*, *Prov.* xviii. ver. ult. The Relation of a near Kinsman, who had the Right of Redemption: My Redeemer, *Goel*, in the Hebrew, *Job* xxi. 25. is my near Kinsman: The Relation of a Father; he is *the everlasting Father*, *Isa.* ix. 6. The Relation of a Brother; he is *not ashamed to call us Brethren*, *Heb.* ii. 11. The Relations of Husband and Wife, Bridegroom and Bride, *Eph.* v. 25. *Rev.* xxi. 9. of Head and Members, *Eph.* v. 30. not only one Body, but one Soul, Christ, as it were, the Soul of our Souls, living within us, *Gal.* ii. 20. There are two marvellous Expressions, holding forth the Nearness of this Covenant Union; the one is in *1 Cor.* vi. 17. *He that is joined to the Lord is one Spirit*; and the other is that in *John* xvii. 21, 22. such an Oneness as is betwixt the Father and the Son; so Christ and the Believers come to have but one Name; his Name is *the Lord our Righteousness*, and their Name is the same, *Jer.* xxiii. 6. compared with *Jer.* xxxiii. 16. Yea, the Body of Believers is called Christ, *1 Cor.* xii. 12. There
are

are many Similitudes in Scripture, which do expresse this near Union; such as is of the Building and the Foundation, 1 Pet. ii. 4, 5. *To whom coming as to a living Stone; ye also as lively Stones are built up a spiritual House*; and more lively, by the Similitude of a Graff with a Tree; so we read of the *Gentiles*, a wild Olive Tree grafted, in Rom. xi. 17. so, in Rom. vi. 5. there is a Planting together in the Likeness of Christ's Death and Resurrection; and our blessed Lord saith of himself in John xv. 1. *I am the true Vine, and my Father is the Husbandman: Every Branch in me, &c.* Let us consider the Nearness in this Resemblance; and first, in Dissimilitudes, 1. In the natural Grafting, the better Graff is put in the worser Stock; contrary in this Covenant Grafting. 2. Living Graffs are planted in the ordinary Grafting, in a living Stock; but here dead Branches in a Life-giving Stock. 3. The Graff bringeth forth Fruit after its first and old Kind; not so in the spiritual; Fruit is brought forth after the Kind of the Stock; yea, the Stock doth quite change the Kind of the Graff: They who were dead are quickened, Eph. ii. 1. By being in Christ they come to be new Creatures, 2 Cor. v. 17. and to be filled with the Fruits of Righteousness, which are by Jesus Christ, unto the Glory and Praise of God, Phil. i. 11. But now come we to the Similitudes, 1st. In both these Graftings, the Graff or Branch, is cut off from one Stock, and planted in another. 2^{dly}, In neither can the Branch bear any Fruit, if it be not, and abide not in the Stock; there is neither Life nor Fruit out of the Stock; so it is in this, in John xv. 4, 5. Our Lord saith to his Disciples, *Abide in me; and I in you; as the Branch cannot bear Fruit of itself; except it abide in the Vine, no more can ye except ye abide in me: I am the Vine, ye are the Branches; he that abideth in me, and I in him, the same bringeth forth much Fruit.* 3^{dly}, Neither of the Graffs can graff themselves in; the Husbandman or Gardiner must do it: So, in Rom. v. 6. they do not plant themselves, but are planted. In 2 Cor. iv. 13. there is a Spirit of Faith necessary for this Work. 4^{thly}, In both there is an Union; the Graffs is made one with the Stock; so the Branch cometh to be in

Christ, *John* xv. 2. yea, Christ cometh to dwell in them, and they in him, that are made so one with him, *John* vi. 56. 5thly, In both, the Branch hath Communion with the Stock; see it in the spiritual Engrafting, *Eph.* i. 3. where we have the Believer blessed with all spiritual Blessings in Jesus Christ: They have Nourishment and Growth in him, *Col.* ii. 19. and *Eph.* ii. 21. by the Supply of his Spirit, *Phil.* i. 19. And from this Communion and Nourishment, they have their Fruit also, as appeareth from the Place cited, *John* xv. 5. their Support and Subsistence, *Rom.* xi. 18. yea, and Fellowship with him, both in his Death and Resurrection, *Rom.* vi. 5. and *Phil.* iii. 10. 6thly, The like Things do hinder Growth in both, and Thriving, (1.) Unfixedness and Wind-waving, *Eph.* iv. 14, 15. when Men are tossed and carried about with every Wind, they cannot thrive in their Stock. (2.) Unsoundness in the Graff, Guile and Hypocrisies, *1 Pet.* ii. 1, 2. (3.) Suckers growing up at the Root, which spend the Sap, when, what Men have, they spend it upon their Lusts, *Jam.* iv. 3. (4.) Moss-overgrowing, either of Slothfulness, contrary to *Heb.* vi. 12. or Earth on the Boll and Branches, earthly-mindedness. (5.) A barren Soil, when the Believer liveth under dead Ordinances.

But, more plainly to express this Covenant-union and Nearness, I shall lay it before you in these two, 1. It is the Nearness of a Marriage Covenant. 2. It is a spiritual Nearness, and of one Spirit. As to the 1. That there is a Marriage Nearness in it, is clear from *Hos.* ii. 19, 20. where the Marriage is such, as taketh away all Impediments; for it is in Righteousness, to give it to those that have Need of it: It is in Judgment, well advised; there will be no Rueing of the Match: It is in loving Kindness, great both Condescension and Bounty; and then it is in Mercy, Forgivenesses are with him, that he may be both feared and loved: And it is in Faithfulness; all Promises will be kept; and then all spiritual Blessings, even the great Blessing, to know the Lord; and temporal Blessings also will be given in Dowry. Now, in this Marriage-union, yet further, to commend
the

the Nearness of that Bond, there be these four Things,
1st. Great Nearness, two are made one Flesh, *Gen. ii. 24.*
2d. The most full Communion that can be of one Creature with another in this Life: They are Fellow-helpers indeed; his Body and his Fulness are Believers, *Eph. i. 23.* And his Fulness is theirs, *John i. 12.* *3d.* There is entire Love, 1. To the Person. 2. Love in all Conditions and Changes; so, in *Deut. xxxii. 10.* Desarts and waste howling Wilderesses do not abate but increase this Love. 3. It is such a Love, as will be satisfied with nothing but Love again: *Let him kiss me with the Kisses of his Mouth, Cant. i. 1.* And he rests in his Love, and joyeth over his Bride with singing, *Zeph. iii. 17.* 4. There is mutual Delight; where nearest Communion, there will be the greatest Delight; staying with Flaggons, and comforting with Apples, *Cant. ii. 5.* and a sitting under his Shadow with great Delight, *ver. 3.* of that *chap.* There is Heart ravishing in it, *Cant. iv. 9.* holy Wondering: *How excellent is thy loving Kindness! Psal. xxxvi. 7.* Satisfaction as with Marrow and Fatness, *Psal. lxiii. 5.*

As to the *second*, this Covenant Nearness it is spiritual, it maketh those that are joined to the Lord, one Spirit with him, *1 Cor. vi. 17.* thus, *1st.* The Soul is united to Christ by his Spirit. *2dly,* The Soul doth exercise all its Spirits and Faculties upon him; Desire longeth, Hope looketh out after him, Will closeth with him, and Love and Joy embrace him. *3dly,* The Soul is satisfied with him, and her Breasts satisfy him at all Times, according to *Prov. v. 19.* *4thly,* The Heart cometh to be bound to him, and to live upon him and his Promises. *5thly,* This near Conjunction, though it be spiritual, it is most real; it is not in Thought and Apprehension, but of real Effects, Life and Growth. *6thly,* It is a total Union, the whole Believer with whole Christ, and this made and maintained by the Spirit; for, *1st.* He worketh by the Word, especially the Word of Promise, so as it hath Effects upon Mens Spirits, such as it could not have without the Spirit of God. *2d.* The Spirit of God doth work so, as he worketh and taketh Men off the old Root, and swayeth them towards Christ. *3d.* He in-

clineth sweetly yet forcibly, or rather effectually, the Will to close with the Promise. Now, the Reasons of this strait Bond and Nearness, this near Conjunction in the Covenant, are, (1.) The Lord's Love doth set him on to this. (2.) He knoweth that Believers could not well subsist without this Nearness, that they could not have any comfortable Life or Being without it. (3.) Christ having married first our Nature, and taken it in into the nearest Union, even into one Person with himself, it doth engage him to study the nearest Conjunction in every other Way.

Use 1. If this Covenant bringeth those engaged in it into the nearest Conjunction with God, and God every way so very near them; then their Sin must be very great, which is the Breach of a Bond of so near Conjunction, the Breach of so many Bonds, of the Bonds of so many, yea, of all Relations. Are we a People so near God by Covenant, and hath he therein come so near us, as to be in a spiritual Marriage Covenant joined unto us, then every wilful Sin is spiritual Adultery, by which the Lord's holy Spirit is vexed, *Isa.* lxiii. 10. It is a provoking of the Lord to his Face, the provoking of him to Jealousy, *1 Kings* xiv. 22. the provoking of the Eyes of his Glory, *Isa.* iii. 8. Even the Sin of bodily Whoredom is a great Sin; it is every Way against this near Conjunction, while the Body which should be so one with the Lord, as that it should be a Temple to the Holy Ghost, is made one with a Harlot; the Members of Christ are made Members of a Harlot, *1 Cor.* vi. 15, 16, 19. And then Whoredom doth also take away the Heart from the Lord, according to that in *Hos.* iv. 11. *Whoredom and Wine and new Wine do take away the Heart.* How unnatural and abominable would they be to Men, who did break all Relations? How much more abominable may we think are many, who by Baptism were sealed, as in Covenant with God, but break all Bonds, even the Bonds of all the best Relations we have told you?

Use 2. Is this Covenant of Grace, a Covenant of such Nearness with God? then you who have not yet entered in it, make Use of this as a Motive and Argument

to quicken your Resolution to engage in it: It is a Covenant which maketh a People near God, and God near them: It maketh Souls to be in the nearest Conjunction with Christ that can be imagined, yea, more than can be thought; none can know it but they that come to be within it: Who then would not be ambitious to be within it? On the other Hand, they who are come to be within it, would never rest satisfied with themselves, until they get into this Nearness, and straitest Conjunction with Christ: To be in Christ, is to be of the Blood royal of Heaven; to grow up in him, is to grow up to Glory: And to be ever with him, is Heaven's Glory, Joy and Happiness, 1 *Thess.* iv. 17.

Use 3. Is this Covenant a Covenant of so many near Relations? then all who are engaged in it, should walk suitably and answerably unto these Relations, as dear Children, Brethren, Servants, Subjects; then as a loving Wife, as dear Friends: They should read and consider the Duties of all the best and nearest Relations, gather them all together, and stretch themselves to the yondmost in them, and ware all their Love and Labour in them on Christ, and think all but too little for him.

Use 4. Is the Covenant that which maketh Believers of such Nearness to God, and to his Son Jesus Christ, and to be under all, even nearest Relations to him? then their Sin must be very great, and their Attempt very bold, who do persecute the Saints, Persons standing in so near Relation to God: What, will they touch the Apple of the Lord's Eye? *Zech.* ii. 8. Will they pluck the Lambs from his Bosom, *Isa.* xl. 11. and pull the Crown from his Head, *Isa.* lxii. 3. and rent the Seal from his Heart? *Cant.* viii. 6. Ah! the mad Persecuters of the Saints on Earth do not think upon their Relation to their Head now crowned in Heaven, who doth reckon himself persecuted when his Saints are persecuted, in *Acts* ix. 4. Precious in his Sight is the Death and Sufferings of his Saints, *Psal.* cxvi. 15.

Use 5. This, that the Covenant doth bring Believers to such Nearness with Christ, and under the Bond of so many Relations, then, their Reading of their Relations

to him may comfort them against all the World's undervaluing of them, against all the Contempt and Scorn cast upon them by proud Men, yea, and against all the Threatnings of the Powers of this World; all that they can do unto them will not break one of these most honourable Relations: *They are made Kings and Priests unto God, Rev. i. 5, 6.*

Use 6. Believers also, from this, that they stand in so near and many Relations to the Lord, and his Christ, by frequent Thoughts on these Relations, they may be kept from many Temptations: They may say within themselves, Shall I break so many Bonds? And they must break all Relations, before they break these, *Matth. x. 37.*

Use 7. They are fearfully far from God, who are not within this Covenant, gone to a far Country, *Luke xv. 13.* and being far off, they shall perish, *Psa. lxxiii. 37, 28.*

S E R M O N XII.

O N T H E
G O S P E L C O V E N A N T :

And on the third PROPERTY, the ETERNITY thereof.

2 S A M U E L XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

FOLLOWETH now to be opened and laid before you, the third Property of this Covenant, the Eternity of it: *David saith concerning it in this Text, The Lord hath made with me an everlasting Covenant. The Point is, This gracious and glorious Covenant of Grace is an everlasting Covenant. So, when the Lord doth invite Souls to engage in it, he calleth it an everlasting Covenant, in Isa. lv. 3. Incline your Ear and come unto me, hear and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David: And when he speaketh of the Renewing of the Covenant with them, after the Captivity, he saith, I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my Fear in their Hearts, that they shall not depart from me: And speaking clearly of the Days of the Gospel, he promiseth unto*
his

his People, that *David* his Servant shall be King over them, his Servant *David* shall be their Prince for ever; no other can be meant by *David* their King and Prince, *Ezek.* xxxvii. 24, 25. but the *Messiah* the Prince, *Dan.* ix. 25, 26. And in *ver.* 26. of that xxxvii. of *Ezekiel*, the Lord saith, moreover, he had been promising them, that he would bring them to their own Land again; and he addeth a Moreover, that he would make a Covenant of Peace with them, and that it should be an everlasting Covenant, and that he would set his Sanctuary amongst them for evermore. In the New Testament also, in *Heb.* xiii. 20. it is called the everlasting Covenant, where the God of Peace bringeth Christ back from the dead, thro' the Blood of the everlasting Covenant.

Furthermore, the Eternity of this Covenant is expressed in the Scriptures, comparatively with the Covenant made with *Noah*, that the Waters should never drown the Earth again: So, in *Isa.* liv. 9, 10. the Lord saith, *This is as the Waters of Noah unto me; for as I have sworn that the Waters of Noah shall no more go over the Earth, so have I sworn that I would not be wroth with thee, nor rebuke thee: For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath Mercy on thee:* And, in *Jer.* xxxiii. 20, 21. it is compared with the Covenant made with the Day and with the Night; where he saith, *If you can break my Covenant of the Day, and my Covenant of the Night, and that there should not be Day and Night in their Season, then may also my Covenant be broken with David my Servant, and with the Levites the Priests my Ministers:* And positively, the Covenant made with *David* for ever, which hath its Accomplishment in Christ, as is clear, *Luke* i. 32, 33. is called a Covenant of Salt; *2 Chron.* xiii. 5. that is, upon the Matter, an everlasting Covenant, such as cannot be corrupted or fail.

This Covenant is called everlasting, 1. In Respect of the Decree, and as it was made with Christ; so the Covenant Mercy is from everlasting to everlasting, *Psal.* ciii. 17, 18. So, in *Tit.* i. 2. eternal Life was promised by

by God that cannot lie, before the World began. 2. This Covenant is eternal and everlasting, in Respect of its Fountain, the Kindness and Mercy of God, *Isa. liv. 10.* and that everlasting Love, *Jer. xxxi. 3.* 3. In Respect of the certain and constant Propagation to the Seed; so, in *Gen. xvii. 7.* the Lord saith to Abraham, *I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, to be an everlasting Covenant;* and to the spiritual Seed also, in *Isa. lix. 21.* *As for me, this is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my Words I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever;* The Words contain a Promise from the Father to the Son. 4. It is everlasting, in Respect of its Continuance, *Psal. xc. 1.* *Lord thou hast been our Dwelling-place in all Generations:* Who ever do truly enter, and give up themselves to God in a Covenant, taking him to be their God, and giving themselves away to him; that Covenant will never be so broken, as the Covenanter to be turned off: Once in this Covenant, and for ever in it: Other Covenants have an End, whether they be betwixt Nations or Men, in their particular Relations; but Death, which puts an End to other Relations, shall not put an End to this.

In the next Place, if it be asked, how it cometh to pass, and what may be the Reasons, that this Covenant is and cannot but be everlasting. It is answered, 1st. Because the Author of it is unchangeable: So doth the Lord reason, in *Mal. iii. 6.* *I am not changed, therefore ye Sons of Jacob are not consumed:* So often to the Covenant Promises is subjoined, Saith the Lord, that is, Jehovah: So, in *Jer. xxxi.* where he speaketh of the Covenant, from *ver. 30,—38.* in every Verse, and to every Article, you have, Saith the Lord, or, Thus saith the Lord: And, in *Rom. xi. 29.* *The Gifts and Calling of God are without Repentance.* The Covenant of Grace is built upon the Lord's unchangeable Purpose, which he had within himself from all Eternity, not upon the Liberty of Man's Will; *It is not of him that willeth, nor of him that runneth,*

runneth, but of God that sheweth Mercy, Rom. ix. 16. The Lord saveth us, and calleth us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began: Now, that Purpose is unchangeable; yea, the Covenant of Works is unchangeable to those who abide under it; the Breach of it condemneth all those that are condemned, though none that are saved are saved by it; for, in the Covenant of Works, Life was promised upon Condition of Obedience to be performed by the changeable Creature in his own Strength; but it is not so here: This Covenant was made by the Lord with his chosen, *Psal. lxxxix. 3.* with *David* as a Type, but with Christ as the proper Party; for he is the mighty One, on whom all the Help is laid, in *ver. 19.* of that Psalm. 2d. Christ hath purchased an eternal Redemption, *Heb. ix. 12.* by his own Blood entering but once into the holy Place, he hath obtained eternal Redemption for us; and, in *Dan. ix. 24.* Christ's Errand into the World was to finish Transgression, to make an End of Sin, to make Reconciliation for Iniquity, and to bring in everlasting Righteousness; so the Covenant could not but be everlasting. 3d. Christ is a Priest for ever, after the Order of *Melchizedek*, *Heb. v. 6.* And he liveth for ever, to make Intercession for all that believe on his Name, and so to save them to the uttermost, *Heb. vii. 25.* This maketh those for whom he intercedeth, to continue ever in Favour with God; so the Covenant to be everlasting and unchangeable to them. 4th. The Covenant is everlasting and unchangeable to Believers, because they have the eternal Spirit, daily working in them, and renewing them by Repentance, repairing Breaches, and recovering Decays, bringing them back, and reclaiming them from their Wanderings; so causing them of new to take hold of Repentance. O! they are in a dreadful Case, who being once enlightened, and have tasted of the heavenly Gift, and have been made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come; it will be impossible for them, if they fall away, to renew them by Repentance,

penitance, seeing they crucify to themselves afresh the Son of God; these were never within the everlasting Covenant. 5th. The Things which are covenanted are everlasting; such as Mercy, it endureth for ever, *Psa.* cxxxvi. 1, 2, 3, &c. Forgiveness of Sin; that which is once forgiven he remembereth no more, *Jer.* xxxi. 34. And Peace, it is to be given always to those that ask it, 2 *Theff.* lii. 16. And Consolation also is everlasting, 2 *Theff.* ii. 16. And Joy also; it is such as no Man shall take from them, *John* xvi. 22. And then the Life which is promised is eternal Life, *Acts* xiii. 48. 6th. It is everlasting on our Part also, as to our Engagement; we take on for no less than a perpetual Covenant: See *Jer.* l. 5. *Come, and let us join ourselves unto the Lord in a perpetual Covenant, that shall not be forgotten.* 7th. Both the Freeness of the Covenant, and the near Conjunction with Christ therein, do give good Assurance for the Eternity of it.

Use 1. Hence a Ground of everlasting Consolation to all who are really within this Covenant: Let the World change never so much, let them be robbed and spoiled never so much, they cannot be poor, nor of an uncertain Lot and Inheritance; the Lord is unchangeably theirs, by an everlasting Covenant: *Abraham* is dead, yet God is the God of *Abraham*, he liveth with God, for he is the God of the living, *Matth.* xxii. 32. And the Children of *Abraham*, even as many as are the Children of Faith, as the Apostle calleth them, *Gal.* iii. 7. they may plead by Virtue of the everlasting Covenant, as these in *Isa.* lxiii. 16. *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting:* His Name is in his Covenant, he is manifested in it. There is exceeding Comfort to dead and deserted Souls; neither Desertion, nor Death, nor often Infirmities will dissolve the Bond of this everlasting Covenant; yea, nor Sin itself: It is not so old as this Covenant, nor as that Wisdom that devised this witty Invention, which was set up from everlasting, *Prov.* viii. 12, 23. These Words may quicken the dead, in *Psa.* lxxxix. 28. *My Mercy will I keep for him for evermore, and my*
Covenant.

Covenant shall stand fast with him; and, in ver. 29. His Seed also will I make to endure for ever, and his Throne as the Days of Heaven; and that, in Psal. ciii. 17, 18. The Mercy of the Lord is from everlasting to everlasting upon them that fear him, and his Righteousness unto Childrens Children; and then, these Words may quicken, in the Case of Desertion, in Psal. ciii. 9. The Lord will not chide for ever; and that, in Lam. iii. 31. The Lord will not cast off for ever.

Use 2. There is from this, in the next Place, Matter of high Praise, and hearty Thankfulness to God; not only for that after we had broken Covenant, he was pleased to enter in Covenant, yet once more with us; but that he would make such a Covenant with us, as might not be so broken as nulled by us, even an everlasting Covenant, that the Lord should be to his People an everlasting Light, in *Isa. lx. 19.* that is Praise worthy indeed; Mercy, and Covenant Mercy, to the third and fourth Generation, is much; to a thousand Generations, that is more: O! but that, in *Psal. lxxxix. 2. Mercy shall be built up for ever;* that is Mercy that cannot be prized or praised enough: Who can duly esteem or think upon that Word, everlasting Covenant? There are in it not only Wells of Consolation, but Wells of Salvation, from which the Believer now and eternally may draw with exceeding Joy; when the Lord Jehovah is and becometh our Strength and Song, when he becometh our Salvation, as he doth by this everlasting Covenant, then may we with Joy draw Water out of the Wells of Salvation, and say, *Praise the Lord, call upon his Name, declare his Doings among the People, make mention that his Name is exalted, Isa. xii. 2, 3, 4.*

Use 3. Believe this, that this Covenant is everlasting: It is not easy to get it believed; there is such seeming Delay of Promises, so many Changes of Dispensations; and then, we are so ready to measure God by ourselves: It is not easily believed that, in *Isa. lv. 8, 9.* that the *Lord's Thoughts are not our Thoughts, nor his Ways our Ways;* and that, *as the Heavens are higher than the Earth, so his Ways are higher than our Ways, and his Thoughts*

than

than our Thoughts: If this were believed, we would not measure the Lord's everlasting Covenant by our Time-turning and variable Thoughts: Let us give all Diligence then, to maintain the Faith of the everlasting Covenant, by looking to its Rise, everlasting Love; to its Foundation, a Rock of Ages; to its Assurance, Faithfulness that cannot fail; and to its End, the Glory of the everlasting King, and eternal Life with the King of Glory: If we did maintain well the Faith of this Point, it would maintain, yea, and revive our Hope and Comforts.

Use 4. Is the Lord's Covenant of Grace made with us, an everlasting Covenant? We would learn after his Example to be constant and perpetual in our Covenants, both with God and Man: We have been honoured above many Nations, to be engaged solemnly with God; and with our Neighbour Nations, in Leagues and Covenants: In this Hour of Temptation, we would see to the keeping of them; no Authority on Earth can loose these Bonds; we would look upon Covenant-breaking as a great Sin, the Sin of Heathens, into which they are only found, when they are given up to a reprobate Mind, *Rom. i. 28, 31.* It is a Sin for which the Lord doth often plague People most signally: Remember the Breach of Covenant with the *Gibeonites*, *2 Sam. xxi. 1.—10.* compared with *Josb. ix. ver. 3.* to the End of that chap. And that of *Zedekiah* with the King of *Babylon*, *Ezek. xvii. 11,—22.*

Use 5. All who are not yet engaged in this Covenant, let this Consideration quicken your Resolution to engage in it, it is an everlasting Covenant, and bringeth everlasting Blessings and Blessedness with it: In the Things of this Covenant is Continuance, and we shall be saved, *Isa. lxiv. 5.* Men seek Liferent Tacks, and long Leases, but here is an everlasting Inheritance: Things of Eternity are only worthy the Thought of a rational, much more of a Christian Man; such as is the Meat which endureth to everlasting Life, which the Son of Man giveth; for him hath the Father sealed, *John vi. 27.* the better and enduring Substance, *Heb. x. 34.* That Inheritance incorruptible, undefiled, and that fadeth not away, *1 Pet. i. 4.*
All

All these are in this everlasting Covenant: Make haste then to enter into it, you that have not yet entered it, and you that have entered it, mind much everlasting Things.

Use 6. There is Matter of Fear and Trembling to all that engage in this Covenant: The Bargain is not of Time Things, but of Things everlasting; the Matter is of everlasting Concernment; it is either of everlasting Life, or everlasting Death. On the one Hand, if we do not engage in it, or do not engage rightly, there are for Hypocrites everlasting Burnings, *Isa. xxxiii. 14.* On the other Hand, to those that give themselves up in the Integrity of their Hearts, to this Covenant, there is everlasting Kindness, *Isa. liv. 8.* And when by Covenant they are made free from Sin, and become Servants of God, they have their Fruit unto Holiness, and the End everlasting Life, *Rom. vi. 22.* If our Thoughts be serious of and upon our everlasting Concernments, which do ly in this everlasting Covenant, there will be so much Fear of God, as will make us little regard the Fear of Man; it will make us study with *David*, both to have God on our Side, and to take our Part with them that help us; and then we will not fear; for what can Man do unto us? *Psal. cxviii. ver. 6, 7.* In the Son of Man there is no Help, for his Breath goeth forth, and his Thoughts perish, *Psal. cxlvi. 3, 4.* And there is not great Hurt, either if we consider how the Lord pleadeth in that Scripture, *Isa. li. 12, 13.* *I, even I am he that comforteth you, who art thou that should be afraid of a Man that shall die, and of the Son of Man which shall be made as the Grass, and forgettest the Lord thy Maker, that hath stretched forth the Heavens, and laid the Foundation of the Earth, and hast feared continually every Day, because of the Fury of the Oppressor, as if he were ready to destroy? And where is the Fury of the Oppressor?*

Use 7. Are we taken in into an everlasting Covenant? We should not be much troubled with Things which fall unto us in our Time and Lot: We should not reckon Time so much to be ours as Eternity; our Days are but as a Shadow that declineth; but the Lord in Covenant with

with us endureth for ever, *Psal. cii. 11, 12. He is the same, and his Years have no End, ver. 27.* Neither yet should Promises delayed perplex us; our God in Eternity, and in this everlasting Covenant, hath Time enough to perform them, as appeareth from *Isa. xl. 27, 28.*

S E R M O N XIII.
ON THE
GOSPEL COVENANT:
On its fourth PROPERTY, the well-ordered
COVENANT.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE proceed in this large Field, the Excellency of this new and better Covenant; and it appeareth yet more in its fourth Property, which is expressed in this Text, in these Words, *ordered in all Things.*

The Point is, This everlasting Covenant is a well-ordered Covenant, well and rightly ordered in every Respect; so well, as none either can nor ever shall be able, justly to find Fault with it: The worst of Men, that malign it most, shall be forced one Day to justify the Lord in the whole Device, Parts, and Progress of it. For the more clear Procedure upon this, we shall first shew you that it is so. Secondly, Why it is so.

As to the *first*, the Covenant is well-ordered, as to its being ordained and decreed: The Lord's Counsel determineth all Things, and hath determined all Things which relate to this Covenant, *Acts* iv. 28. For, 1. It was decreed in Eternity; nothing there to byass the Counsel decreed in God, and within himself; there was no strange God with him in that Work: He was alone in the contriving of this Covenant for his People, who was alone in leading of his People, *Dent.* xxxii. 12. It was, 2. Of Things prepared; so, Things well advised: So the Psalmist, in Ravishment of Spirit, cryeth out, in *Psal.* xxxi. 19. *O! how great is the Goodness which thou hast laid up for them that fear thee?* In *Isa.* lxiv. 4. *Since the Beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him;* and, in *Luke* ii. 30, 31. *Christ the Salvation is prepared.* 3. It is well ordered as to the Decree, whether as to the particular Persons, which were of free Choice, or to the special Ends, the Manifestation of his Glory, both in Mercy and Justice; though the Lord be not bound to give account of any of his Matters, *Job* xxxiii. 13. left of all his Decrees; yet his Covenant is so well-ordered, as to Persons and Ends, as God shall be justified by the now greatest Wranglers, in that Day when the Decree shall be more fully declared. 4. It is well-ordered as to the Decree, in Respect that by it, all Things belonging to this Covenant are rightly ranked and marshalled. It is the Presumption of some, that they take upon them to marshal the Decrees of God at their Pleasure; and sometimes contrary to that which is revealed in the Word; but not only one Day it shall be fully known that the Decree is well-ordered; but all who will not wilfully shut their Eyes, may see all Things lie in their Order and Rank well digested: The Father hath his Place and Power; the Son his Place and Office; and the Holy Spirit his Place and Work; the Law its Place, and the Gospel its Place.

Secondly, It is well-ordered, as to the Parties engaging and engaged in this Covenant: As to that Counsel concerning

cerning it, in and amongst the Persons of the blessed Trinity; the Father sendeth, the Son is sent, the Holy Ghost sealeth. The Father calleth, the Son obeyeth, and the Holy Ghost enableth: The Father prepareth a Body, the Spirit anointeth: The Father first covenanteth with Christ, and then with the Elect in him; and the Elect give up themselves to God in Christ: God covenanteth with Christ and his spiritual Seed; and Believers do covenant for themselves and their Seed. God made the Covenant with Man, a broken Debtor; and Christ is Cautioner, and the Holy Ghost writeth the Law in the Heart. Man in his lost Condition, the fittest Party for God, as the Object of free Grace, for the Manifestation of his Glory: God the most and only fit for Man, to raise and recover him from his broken State; and Christ alone the only fittest Party to be trusted with so great an Undertaking: God and Man, thro' Breach of the first Covenant at infinite Distance: Christ, God and Man in one Person, only the fit Party to make the Peace: So none can say but as to the Parties, this is a well-ordered Covenant.

Thirdly, As to the Blessings covenanted, it is well-ordered also; for, 1. Christ is given, and then together with him all Things are given freely, *Rom. viii. 32.* 2. The Holy Spirit is first given, and then the Fruits of the Spirit. 3. To one this Measure is given, to another that. 4. First, Remission of Sin, then Renovation. 5. First, Grace, and then Glory. 6. The Promise first, and then the Duty. 7. First given to Christ, and then given back by Christ; for he giveth a good Account of all those who the Father giveth unto him. 8. First that, the comprehensive Blessing, that the Lord will be our God; next, that honourable Blessedness, that we shall be his People.

Fourthly, It is well-ordered, as to its Manifestation and Way how it is made known. 1. Christ is the great Messenger of the Covenant; he declareth the Decree: He did of old by his Spirit in the Days of *Noah*, afterward by the Prophets. 2. He came himself in proper Person, and made the Mystery more plain. 3. He made

Men, not Angels, to be his ordinary Ambassadors: He would have the Treasure in earthen Vessels, that the Excellency of the Power might be of God and not of Man, 2 Cor. iv. 7. He would give Pastors after his own Heart, which should feed them, not with Wind but with sound Knowledge and Understanding, Jer. iii. 15. He hath committed to Men like ourselves, the Word of Reconciliation, 2 Cor. v. 19. as most fit Instruments to deal with Men. 4. He hath appointed the Spirit as principal Teacher, the Anointing that teacheth all Things, 1 Thess. ii. 27. He teacheth by the Word, and sealeth, both the Instructions, and all the true Disciples to the Day of Redemption, Eph. iv. 30.

Fifthly, It is well ordered as to the Ends of it: The two chief Ends of it, 1. The Glory of God; he made all Things for himself and for his Glory; for the Praise and Glory of his Grace was this Covenant made, Eph. i. 6. It was first made for his Glory, and that in honouring the Son; for he willeth all Men to honour the Son, John v. 23. But, 2. He made it for saving us from our Sins, and then for the working out to us a great Salvation. Now, if his first End had been to save his People, there might have been more Ground of Fear and Doubting; once, because of Unworthiness; and next, because of unanswerable Carriage: But when the first and chief End is the Glorifying of his Grace, and our Salvation is only in Subordination to that, we need not fear that the Lord will fail of either: Christ the first Party, and we in him, and God's Glory the chief End; and our Salvation in it maketh hopeful Work for a weak Believer, and a well-ordered Covenant, as to all Accounts.

Sixthly, It is a well-ordered Covenant, as to the Security: Even Balaam did think God's Word Security good enough, Numb. xxiii. 19. *God is not a Man, saith he, that he should lie, nor the Son of Man, that he should repent; hath he said and shall he not do it, or hath he spoken, and shall he not make it good?* But here there is more than a Word, as is clear from Heb. vi. 13,—19. there is a Promise, and an Oath; and when God could

swear

swear by no greater, he sware by himself; and together with this Oath, there is the Immutability of his Counsel; so, two immutable Things, in either of which it was impossible that he should lie. Further, as to the Security, it is well-ordered; for, 1. The Party that broke the first Covenant is not trusted with this; there is a Responsal Party found, who is to be burdened both with Debt and Duty, the eternal Son of God; so Help is laid upon one that is mighty. 2. There are mutual Bonds given by the Father to the Son, *Isa. xli. 10. Fear thou not, for I am with thee; be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right Hand of my Righteousness;* and by the Son to the Father, that *he will make his Soul an Offering for Sin, Isa. liii. 10.* and undergo much Soul Travel, *ibid.* so as *he shall not fail nor be discouraged, Isa. xlii. 4.* 3. The Holy Ghost giveth the Earnest-Penny of the Bargain; he is the Earnest which sealeth the Bargain in the Heart, *2 Cor. i. 22.* and *v. 5.* He is the Holy Spirit of Promise, which sealeth Believers, and is to them the Earnest of the Inheritance, *Eph. i. 13.* 14. More of this in the next Property.

Seventhly, It is well-ordered as to the Rewards of it, 1. They are very rich; so we have the great Recompence of Reward, *Heb. x. 35.* and it cannot but be great, when the great God himself is it, *Gen. xv. 1.* But they are very free, they are all of Grace, it is given upon the Account of Believing, not Working, *Rom. iv. 4, 5.* 2. They are sure; to him that soweth Righteousness shall be a sure Reward, *Prov. xi. 18.* 3. There be Rewards of all Sorts, temporal, spiritual, and eternal. 4. They are very wisely dispensed; so much in Hand as may keep from Discouragement; and then so much laid up, as may keep all Grace in Exercise, especially Faith, Hope, and Patience, and quicken Endeavour. So much to the first Point, that the Covenant is well ordered.

As to the second Point, how it cometh to pass that it is so, and why it cannot be otherwise, you may take and ponder these Reasons, 1st. Because of infinite Wisdom, which did both find it out, and order it: Disorders come

from Want of Wisdom to order Things, so as Men do not set up right Ends, do not chuse nor follow right Means, do not manage rightly all Advantages; but none of these Things were or could be incident to infinite Wisdom, which did make and order this Covenant; the only wise God doth order all Things, and to the best Advantage. *2d.* Because of infinite Power; some Things, albeit they be well-advised, and well-ordered in Counsel, fall in Disorder, because of Want of Power to bring Things to pass in that Order in which they have been devised; but there is no such Thing incident to him, who, as he is wonderful in Counsel, so he is excellent in working, *Ija. xxviii. 29.* So, he is most able to bring all Things to pass, in that Order in which he hath appointed them: *His Counsel shall stand, and the Thoughts of his Heart to all Generations.* *3d.* Because of his Unchangeableness; there is an Immutability of his Counsel: The Reason of manifold Disorders often, is the Lightness and Inconstancy of those that have the Management of them; they are of one Mind to Day, and of another To morrow; but, to the eternal and unchangeable God, there is no such Thing incident, there is no Variableness with him, nor Shadow of turning, in *Jam. i. 17.* *He is in one Mind, and who can turn him? and what his Soul desireth even that he doth, Job xxiii. 13.* *4th.* All his Works were known to him from the Beginning, *Acts xv. 18.* so he could well order them: Disorders in Affairs do often come from this, that Things do often fall in which could not be foreseen; nothing of that Sort could betel the noble Contriver of this Covenant; he is a God of Knowledge, *1 Sam. ii. 3.* *5th.* He sitteth, and did ever rest in great Tranquillity; he hath, and ever had, so perfect a Peace within himself, as nothing could disquiet him in his Thoughts or Counsels: The great Disorders which are seen and fall out in Counsels and Conduct, do flow from the Passions and Perturbations which are in Creatures; but there was no such Thing in this holy and stayed Contriver of this Covenant of Peace. *6th.* This Covenant could not be but a well ordered Covenant, because infinite Love and Mercy, and most tender Compassion,

sion, had the Management of it: These could not but order all in it to the best Advantage of the Party, in whose Behalf it was contrived; and if any Disorders should fall out in sinful Man, Love that covereth a Multitude of Sins, even amongst Men, *1 Pet. iv. 8.* would much more cover them, when God who is Love, *1 John iv. 16.* doth hide them; his Mercy and Compassion would compose and cure them.

Use 1. If the Covenant be thus ordered and well-ordered in all Things, in the Causes and Effects of it, in its Contrivance and carrying on, in its Invention and Execution, in the Author and Parties, and Things in it, both as promised and performed; then we should sit down and admire this witty Invention: Man hath found many Inventions, wicked Inventions, *Eccl. vii. 29.* with which they have provoked God to Anger, and after which they have gone a whoring, *Psal. cvi. 29, 39.* and for which the Lord hath taken Vengeance, *Psal. xcix. 8.* But this witty Invention of divine Wisdom, *Prov. viii. 12.* into which the Angels desire to look, and stooping down do look, *1 Pet. i. 12.* and of which the Man, that was caught up to the third Heavens, cryeth out, in *Rom. xi. 33.* *O! the Depth of the Riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out!* O! stand and admire, one while the Author, another while the Party, and then the Bargain; wonder one while at the Wisdom, another while at the Love; and in every Respect at its goodly Order.

Use 2. If it be thus ordered in all Things, then is it high Presumption in any to change its Order; especially in the great Things of the Counsel and Decrees of it, which they do, who make Election to hang upon foreseen Faith and Works: The Rise of it was nothing in the Creature, but sovereign good Pleasure in God, and absolute Power; such as the Potter hath over the Clay; he hath Mercy on whom he will, *Rom. ix. 18, 21.* Infinite Mercy considereth nothing in the Object but Misery; and it is against both these that cry up Nature, and decry Grace; and those who under Pretext of advancing free

Grace, do loose the Bond of this Covenant, which is to Obedience; and all who set up Man's free Will, so as they impower it, upon the Matter, to break and dissolve all this goodly Order.

Use 3. It is of manifold Comfort this, that the everlasting Covenant is so well-ordered in all Things; once, the good Order of it doth speak the Eternity of it, Disorder bringeth Dissolution: Next, there is no Objection from Unworthiness, Sinfulness, or turning again to Folly; no Doubt arising from these, but might be answered by taking up the Covenant in its due Order: The ordinary Disquietings of Christians is from the inverting the Order of the Covenant; they would put that which is last first, Sanctification before Justification, and Peace before Believing, and Sense and Sight before Faith, contrary to 1 Cor. i. 30. and v. 7.

Use 4. Admonition to all who are Christians indeed, to submit to the Order of it, (1.) That Repentance, in some Respect, go before Believing; though they cannot be well separated one from the other in Time, in the Order of Nature the one goeth before the other; not only the Law-work before the Gospel-work, and the Spirit of Bondage before the Spirit of Adoption come, but something of sensible Gospel-repentance before Felt believing. (2.) Suffering must go before Reigning; it was so with Christ himself, and he would have all his Disciples knowing that it must be so with them, *Luke xxiv. 46.* and *Matth. x. 24.* There must be first the Fighting of the good Fight of Faith, *1 Tim. vi. 12.* and *2 Tim. iv. 7, 8.*

Use 5. Seek all to be within this well ordered Covenant; and then seek the Things which are promised, in the right Order, and by using the Means which are commanded therein.

But if any desire to be within, and to know themselves to be within this well-ordered Covenant, (1.) None that remain and resolve to be filthy, either are, or are like to be within it. (2.) There is but one Way of infallible knowing of ourselves to be within, the Witness of the Spirit, *Rom. viii. 15.* his immediate Witnessing; yet, (3.) There is a Way more ordinary of knowing
this

this by Effects and Marks, the Holy Ghost shining on them, 1. Generally, who ever study to order their Conversation aright, according to that in *Psal.* l. 23. If they do it seriously and sincerely, they are within the well-ordered Covenant. 2. If the Lord hath made good unto us any Article of the Covenant of Grace, then are we within, and it was made with us: The Covenant is so ordered, that all the Articles are linked together; so, who ever truly hath one of them, hath all of them: Try then, 1st, Hast thou been taught so to know the Lord, as to loath thyself, *Ezek.* xvi. 60, 61, 62. and *chap.* xxxvi. 25, 26, 27, 31. 2^{dly}, Hast thou the true Fear of his Name, *Psal.* xxv. 14. or a Desire unto it, *Neb.* i. 11. 3^{dly}, If thou have it given thee to take hold of the Covenant, as in *Isa.* lvi. ver. 4, 5, 6, 7. *Psal.* lxv. 5. and in some Measure to live by Faith, *Hab.* ii. 4. 4^{thly}, If the Lord hath made thee his Servant; as *David* maketh his Claim, *Psal.* cxvi. 16. providing in this Service, we walk so before the Lord, as we be perfect, *Gen.* xvii. 1. that is, 1st. Our Hearts given up to him. 2^d. If they be hot in the Service, *Numb.* xxv. 11, 12. pure Zeal. 3^d. If we be constant in it, *Jer.* xxxii. 40. 4th. If we have a waiting Heart in his Service, as in *Heb.* vi. 15. we may conclude ourselves to be within this well-ordered Covenant.

S E R.

S E R M O N XIV.

O N T H E
G O S P E L C O V E N A N T :

On the fifth PROPERTY, the SURENESS of the
COVENANT.

2 S A M U E L XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE come now to a fifth Property of this Covenant, it is in this Text also; it is a sure Covenant, *The Lord hath made with me an everlasting Covenant, ordered in all Things and sure:* All that is in it is made very sure; in *Isa.* lv. 3. this everlasting Covenant is expounded to be the sure Mercies of *David*; and these are expounded, in *AAs* xiii. 4. holy, sure, as the Word beareth. In *Psal.* xix. 7. it is called the Testimony of the Lord; and the Holy Ghost there doth bear witness to it, that it is very sure. In *Isa.* liv. 9, 10. it is as sure as the sworn Covenant with *Noah*, that the Waters shall never drown the World again; more firm and sure than Hills and Mountains; and, in *Jer.* xxxiii. 25, 26. it is as sure as the Covenant made with the Day and Night; even this Covenant made with *David*, the Lord's Servant, that is, with Christ, and with the Seed of *Abraham*,

ham, Isaac, and Jacob, that is, all Believers: All the Promises of this Covenant, they are most sure; they are Yea and Amen in Christ Jesus, 2 Cor. i. 20.

The great Point of Truth then, which is now to be opened unto you, is this, That the Covenant is a most sure Covenant.

1. It is most sure, as it is a Bargain: It is both the best and surest Bargain that ever was: 1st. It is of most certain, sure, substantial Things, in *Heb. xi. 1. Faith is the Substance, or Subsistence, of Things hoped for, and the Evidence, a convincing Evidence, of Things not seen:* Faith seeth Substance and Reality, a real Being and Subsistence, of the Thing promised; so it hath and holdeth all the Things of the Covenant as most sure. 2^{dly}, It is a Bargain most free; it was and is lawful for him to do what he wil with his own, *Matth. xx. 15.* It was by Grace, for this very End, that it might be sure to all the Seed, *Rom. iv. 16.* It dependeth on nothing in Man, or any Creature, to make it changeable. 3^{dly}, It is made so sure, as it cannot be altered; it cannot but be a standing and immutable Bargain; for it standeth upon two immutable Things, in which it was and is impossible that God should lie, *Heb. vi. 18. viz. the Immutability of his Counsel, and that confirmed by an Oath, ver. 17.* 4^{thly}, It is the Result of infinite Wisdom upon eternal Deliberation, so it cannot but be sure: *The Counsel of the Lord standeth for ever, and the Thoughts of his Heart to all Generations, Psal. xxxiii. 11.* 5^{thly}, Both the near Union, which is made by this Covenant, and the Eternity of it, and its being well ordered in all Things; all these do certainly conclude the Firmness and Stability of this Covenant. 6^{thly}, Justice, Truth and Mercy, are all agreed together, and jointly engaged for our Heaven and Salvation; the Bargain then must be very sure: Believers may plead for Deliverance now, upon the Account of the Lord's Righteousness, as in *Psal. xxxi. 1.* See the Gronnd, 1 *John i. 9. If we confess our Sins, he is just and faithful to forgive us our Sins, and to cleanse us from all Unrighteousness: And David, in Psal. 40. 11. he pleadeth upon the Account of Truth, as well as of*
tender

tender Mercy: *Withhold not thou thy tender Mercies from me, O Lord: Let thy loving Kindness and thy Truth continually preserve me: See the Ground, in Psal. lxxxv. 9, 10. Mercy and Truth are met, Righteousness and Peace have kissed: Truth shall spring out of the Earth, and Righteousness shall look down from Heaven.* 7thly, The whole Progress of this Covenant doth speak the Certainty and Sureness of it. 1. It was a Word spoken, a Word gone out of the Lord's Lips, which he will never alter, *Psal. lxxxix. 34.* 2. It is a Word written, *I have written to him the great Things of my Law, but they were accounted as a strange Thing, Hos. viii. 12.* Now it is that more sure Word of Prophecy, *2 Pet. i. 19.* And if Pilate stood to his Writ, and would not alter it, (for he said, *what I have written I have written.*) shall we think that the Lord will pass from his written Charter, the Covenant of Grace? see *John xix. 22.* 3. He hath not only spoken and written it, but he hath sworn unto it; so, in *Psal. lxxxix. 35.* *He hath once sworn by his Holiness, that he will not lie unto David:* His Swearing once by his Holiness, was once for ever: And, in *Heb. vi. 17.* it is told us, *That the Lord, willing more abundantly to shew to the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath;* and, in *ver. 13.* when God made Promise to Abraham, because he could swear by no greater, he swore by himself: Now, it being thus sworn, who can doubt of its Sureness? 4. This Bargain, and all in it, it is sealed with Sacraments, which are Seals of that Righteousness which is by Faith, *Rom. iv. 11.* It is a Law now sealed among the Disciples, *Isa. viii. 16.* Christ the Mediator was sealed, when he was sent to perfect this Bargain, *John vi. 27.* and Believers in it are sealed unto the Day of Redemption, *Eph. iv. 30.* it is now sealed and confirmed with Blood, *Heb. ix. 16, 17, 18.* and with that Blood he hath entered within the Vail: Now, can a Bargain so sealed and confirmed fail but it must be sure? 5. There is an Earnest of this Bargain given and received; and this Earnest is the Earnest of the Spirit in the Hearts of Believers, *2 Cor. i. 22.* and this Earnest is too great to be losed, the Lord will not,

nay,

may, cannot lose it; so the Bargain cannot fail but be a sure Bargain.

2. The Covenant is most sure, as to all the Articles and Conditions of it. 1st. There is one engaged for them all before us; there is Help laid upon one that is mighty, *Psal. lxxxix. 19.* 2^{dly}, What ever is to be performed by us, there is an Article of this Covenant, that it shall be wrought in us, while it is promised, that the Law shall be written in our Hearts, yea, it is expressly told us, that *he worketh all our Works in us, Isa. xxvi. 12.* 3^{dly}, There is no Clause of Forfeiture in this new Covenant against a Believer, in the failing of the Condition; see and consider, *Psal. lxxxix. from ver. 28, to 38.* where it is said, that the Lord will keep Mercy for David for evermore, and, that his Covenant shall stand fast with him: It is said indeed, *If his Children break Covenant, he will visit their Transgressions with the Rod, and their Iniquities with Stripes; nevertheless, his loving Kindness he will not utterly take away, nor suffer his Faithfulness to fail;* yea, there is an express Article in it, for healing Backslidings, *Hos. xiv. 4.* and that if we sin we have an Advocate with the Father, *1 John. ii. 1.*

3. It is most sure, in Respect of him that made the Bargain; what can be required in a Party, to make him Responsal, that is not abundantly and infinitely above all that we can think, in him who maketh this sure Covenant, and giveth all the best Assurance that he will keep it? 1st. He hath Power enough, he is God almighty, God all-sufficient, as the Word importeth, *Gen. xvii. 1.* 2^{dly}, He hath Truth and Faithfulness enough, he is the true and faithful God, and he bringeth out this Attribute often, to found Assurance, that he will keep Promise, *1 Cor. i. 9. and x. 13. 1 Thess. v. 24. 2 Tim. ii. 13. and Heb. x. 23.* And Christ's Name is, *He that is faithful and true, Rev. xix. 11.* 3^{dly}, He hath Good-will, Abundance of it, Good-will towards Man; so did the Angels sing, *Luke ii. 14.* Man-kindness, so saith the Apostle, *Tit. iii. 4.* yea, God is Love, not only in himself, but in his Covenant-relation to lost Sinners, *1 John iv. 8.*

4. It is sure also, in Respect of unworthy us, the Party taken in; so, in *Jer. xxxii. 40.* the Promise is, *I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my Fear in their Hearts, that they shall not depart from me:* The Lord not only makes all his own Part sure, but on ours also: See for this also, *John vi. 39, 40.* *This is the Father's Will, who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last Day; and this is the Will of him that hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life, and I will raise him up at the last Day;* and, in *ver. 44.* *No Man can come unto me except the Father draw him, and I will raise him up at the last Day;* and, in *ver. 54.* *Who so eateth my Flesh and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day:* By all which it appeareth, that Christ will never part with that Party that is given him of the Father, until he make their Part good, and raise them up at the last Day; and, *Jude 24.* he will never part with them until he present them before the Presence of his Father's Glory, with exceeding Joy; and thenceforth, *they shall be for ever with him, 1 Thess. iv. 17.*

Use 1. This is against the Unbelief of many, who may be dear to God, yet are full of Doubtings, being of little Faith, when the Wind is boisterous, *Mat. xiv. 31.* is not the Covenant a sure Covenant? Is it not a sad Thing, that so few do believe the Report of the Gospel? as the Complaint is, in *Isa. liii. 1.* When the Promises are so sure, how is it that Christians in this Time can forbear to embrace them, not rejoice in the Hope of them, and not be comforted in the Remembrance of them? It saith no less, than that many in their Hearts do call in question the Truth and Certainty of them: Though the Lord hath spoken, sworn, written, and sealed them, this is to put the Lord out of all Credit, and so to dishonour him exceedingly. But it may be objected against this Sureness of the Covenant, that which is said in *Numb. xiv. 34.* where it is said, *Ye shall know my Breach of Promise,* and *Ezek. xvi. 59.* *I will deal with*

thee

thee even as thou hast done, which hast despised the Oath, in breaking the Covenant, and, in Zech. xi. 10. I took my Staff, even Beauty, and cut it asunder, that I may break my Covenant which I had made with all the People. The Answer, All that which is said in these Scriptures, is nothing against those who are really within the Covenant: Hypocrites would have God bound, and themselves loose; the Lord telleth them, that the Covenant was conditional; so they breaking he was not bound; he might well deal with them as they had dealt with him; and that which they did call and account Breach of Promise, was none at all, on his Part, but an Act of holy Justice.

Use 2. Hence doth arise sweet Comfort and strong Consolation to Believers: The Covenant is most sure, all the Promises are sure: Though they be of great Things, and we most unworthy, yet they are sure: Though they be of good Things, and we evil and unthankful, yet they are free, and so most sure; they are as sure as the Wisdom, Power and Faithfulness of God can make them; though the greatest and best Things of this everlasting Covenant be far off, yet they are most sure.

Use 3. Let Believers make it their Work then, to build strongly on this sure Covenant: It is a strong and sure Foundation, when all other Things do fail, even Heart and Strength do fail, *Psal. lxxiii. 26.* It will be a Rock to the Heart, God in a sure Covenant. It is utterly a Fault in Believers, who have this sure Covenant, to faint when they fall under cross Dispensations: It doth not become them to say, as Gideon did, in *Judg. vi. 13.* *If the Lord be with us; why then is all this befallen us?* It doth not become them to say in their Haste, and in the Sense that David said it, in *Psal. cxvi. 11.* *that all Men are Liars;* much less to say, as Jeremiah said, *chap. xv. 18.* *Wilt thou be altogether unto me as a Liar, and as Waters that fail?* The forgetting that the Covenant is sure, maketh such ill-advised Thoughts, and unadvised Speeches: We ought not to judge of God's Purpose, by present Dispensations, but by his Promises; though we cannot answer all Objections, we should hold fast this Conclusion, that the Covenant is most sure, and believe that

that which is said, in *Psal. cxix. 89. 90. For ever, O Lord, thy Word is settled unto all Generations.*

But if the Question and Doubt be, in the Hearts of some, How shall we believe that the Covenant and Promises are sure? Amidst so many not only Uncertainties, but contrary Appearances, how can we have a firm Belief in this Case? *Ans. 1.* Such Dispensations are no new Thing, *1 Cor. x. 13.* The Saints in former Times have been put to the Exercise of Faith and Patience, before ever they were put in Possession of the Promise, *Heb. vi. 12. The same Afflictions have been accomplished in our Brethren, which were in the World before us, 1 Pet. v. 9.* *2.* The higher Esteem we have of the Promises, we shall be ever the surer of them: If the Promises be exceeding great and precious in our Account, they will be the more readily given us, *2 Pet. i. 4.* *3.* Keep Christ near, at such a Time, the King sitting at the Table, as in *Cant. i. 12. Bring him into thy Mother's House, Cant. iii. 4.* Christ in thee will be the Hope of Glory, *Col. i. 27.* *4.* Be sure to keep the Oil of Grace burning, and the Lamps trimmed; Christ may come to confirm his Covenant, and to perform his Promises, in an Hour when we are not expecting him and his Salvation.

Use 4. Is the Covenant thus most sure? Then we should set the Things of the Covenant above all the uncertain Vanities of a deceitful World, in *1 Tim. vi. 17.* Things of the World are called uncertain; and as they are called, so they are: Great Hopes of those Things are uncertain, so did *Balaam* find them; yea, and the Possession of these great Things is very uncertain; so did *Haman* find it: A Dream of the King made all his supposed Happiness pass as a Dream: As there is a Wheel in Nature, termed in your Books, the Course of Nature, *James iii. 6.* so all sublunary and worldly Things are turned on a Wheel: Nothing is sure but that which is ensured by Covenant; to him that soweth Righteousness shall be a sure Reward, *Prov. xi. 18.* And how shall it be sure, but by this sure Covenant? The Faith of God cannot be made of none Effect, even by Man's Unbelief, *Rom. iii. 3.* nor by the Law can the Promise be made

made of none Effect, *Gal. iii. 17.* Why then should we be like those, in *Jer. ii. 8.* who observe lying Vanities and forsake their own Mercy?

Use 5. Is this Covenant a sure Covenant, and of the sure Mercies of *David*? Then the Sureness thereof should lay an Obligation on all that are within it, to ensure all and their best Services to God in it. Are our Hearts thereby assured before God? as in *1 John iii. 19.* then we ought to ensure our Hands to God, first wash them in Innocency, *Psal. xxvi. 6.* and then make them ready to every good Work, *Tit. iii. 1.* and to ensure our Feet also to him, by turning our Feet unto his Testimonies, *Psal. cxix. 59.* praying to him always, as in *Psal. xvii. 5.* that he may hold up our Goings in his Paths, that our Footsteps slip not; yea, and to ensure our whole Man to him, as in *Rom. xii. 1.* we are required to do: We should present our Bodies a living Sacrifice, holy and acceptable unto God, which is our reasonable Service: Yet, while we are devoting and ensuring ourselves, all we can unto the Lord, we must remember that we can do nothing without a Surety; so we are to employ Jesus to be Surety for us. The great Surety of the better Testament, *Heb. vii. 22.* who maketh all sure, will make us sure also; even he who is himself fastened as a Nail in a sure Place, *Isa. xxii. 23.*

Use 6. Is this Covenant a sure Covenant? Then, as it condemneth the *Sceptick* Seekers, and the *Arminian* Indifferency, and all who turn Religion into an Uncertainty, and make this Covenant loose and uncertain; so it should put every professing Believer to endeavour to be surely within it, and to make it assuredly his own, and to have his Assurances well grounded; and then well cleared by certain Evidences.

Use 7. Is this Covenant sure to every true Believer? much more may we judge it sure with Christ and his Church; See what Assurance the Lord hath given, even for the outward Establishment and Prosperity of his Church, *Isa. lxii. 8, 9.* The Lord hath sworn by his right Hand, and by the Arm of his Strength, *Surely I will no more give thy Corn to be Meat for thine Enemies, and the Sons of the*

Stranger shall not drink thy Wine, for which thou hast laboured; but they that have gathered it shall eat it, and praise the Lord; and, Jer. xxxii. 41, 42. Yea, I will rejoice over them to do them good, and I will plant them assuredly in this Land with my whole Heart, and my whole Soul; for, thus saith the Lord, like as I have brought all this great Evil upon this People, so will I bring upon them all the good which I have promised; and, in Mic. ii. 12, 13. I will surely assemble, O Jacob, all of thee—the Breaker is come up before them, their King shall pass before them, and the Lord on the Head of them: Sure, these Promises look to the Gospel Church.

Use 8. Is the Covenant and Promises thus sure? Believe them assuredly, and weary not in waiting for them; be not secure, for no secure Soul can be sure that they are within this Covenant; but wait patiently, and keep his Way, Psa. xxxvii. 7, 34. yet groan earnestly, Rom. viii. 23.

S E R M O N XV.

ON THE

GOSPEL COVENANT:

On the sixth PROPERTY thereof, the HOLINESS
of the COVENANT.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not so grow.

AMONGST other Excellencies of the Covenant, the Holiness thereof is none of the least; so we come

come to speak of it as the sixth Property of the Covenant, such as will commend it much to every holy Heart.

The Point is, This Gospel Covenant, or Covenant of Grace, is a holy Covenant: It is not only so called by *Daniel*, in the old Dispensation of it, in *chap. xi. 28.* when he speaketh of that great Persecuter *Antiochus*; he saith of him, *that his Heart shall be against the holy Covenant*; and, in *ver. 30. that he shall have Indignation against the holy Covenant, and have Intelligence with them that forsake the holy Covenant*; but it is so called by *Zacharias* also, in the new Testament, *Luke i. 72, 73.* while he maketh the raising up of Christ, as an Horn of Salvation, to be the performing of the Mercy promised to the Fathers, and the remembering of the holy Covenant, the Oath which the Lord sware to *Abraham*.

This Covenant is a holy Covenant, 1. In Respect of the Author of it, he that hath contrived and commanded this Covenant, holy and reverend is his Name, *Psa. cxi. 9.* The living Wights about the Throne, when they proclaim the Lord's Covenant, name the Lord God almighty, in *Rev. iv. 8. they rest not Day nor Night, saying, holy, holy, holy: O! he is a holy Lord, and the Covenant is holy, and hath a clear Stamp of his Holiness upon it: It is from the Bosom of him, whom the Son calleth holy Father, John xvii, 11. It is from him, whom David calleth God's holy One, Psal. xvi. 10. And it is by him also, whom the Scriptures every where do call the Holy Ghost, and Holy Spirit: As Grace and Holiness are united in God, so are they in this Covenant of Grace.* 2. It is holy, in Respect of the Party taken in; before they be actually within it, they must be holy, or, as soon as they are within it, they become holy: Christ no sooner is made Wisdom and Righteousness unto them, but he is made Sanctification also, *1 Cor. i. 30.* They come to be Saints, who make a Covenant with God by Sacrifice, *Psal. l. 5.* The Lord so is a King of Saints, *Rev. xv. 3.* They are a holy People to the Lord, *Deut. vii. 6.* and, by keeping this Covenant, they are established a holy People unto him, *Deut. xxviii. 9.* yea, *Holiness to the Lord, Jer. ii. 3.* 3. This Covenant

is holy, in Respect of the Promises; they are holy Promises, so they are called, in *Psal. cv. 42.* where it is said, *He remembered his holy Promise, and Abraham his Servant:* The Lord, when he promiseth, he speaketh in his Holiness, *Psal. lx. 6.* and he sweareth by his Holiness, *Psal. lxxxix. 35.* So, his Holiness is deeply engaged in his Word of Promise, and so in the Covenant of Promises. 4. The Covenant is holy, in Respect of its Condition, which is Faith: It is not only called holy, but most holy Faith, in *Jude 20.* Faith is both a pure and purifying Grace, *Acts xv. 9.* and it is very holily appointed to be the Condition of the Covenant. 5. It is a holy Covenant, in Respect of the holy Commandments: The Gospel Covenant hath its Commandments, and they are holy Commandments, *2 Pet. ii. 21.* both these which are more properly Gospel Commandments, such as are the Commandments for Believing and Repenting, for Loving and Honouring of the Son, and all other Commandments, which are now made Gospel Commandments: So the old Commandment is made a new one, *John xiii. 34.* to love one another, a new Motive, as Christ hath loved you: See also, *2 John 5.* and the Precept and Motive to Holiness is the same in the new Testament which was urged in the old; which we may find, by comparing *Lev. xx. 7.* with *1 Pet. i. 15.* In the one Place it is said, *Be ye holy, for I am the Lord your God;* in the other, *Be ye holy, for I am holy.* 6. It is a holy Covenant, because of the holy Calling in which we are stated thereby; we are holy Brethren, when made Partakers of the heavenly Calling, *Heb. iii. 1.* God hath not called us to Uncleaness, but unto Holiness, *1 Thess. iv. 7.* and, in *2 Tim. i. 9.* we are called with an holy Calling; and by this Calling we must be separate; and touch no unclean Thing, *2 Cor. vi. 17. 7.* It is a holy Covenant, in Respect of its holy Effects, and its Effect Holiness; it maketh a People, the People of God's Holiness, *Isa. lxiii. 18.* It is a cleansing Covenant; so it is promised, in *Ezek. xxxvi. 25.* *Then will I sprinkle clean Water upon you, and ye shall be clean, from all your Filthiness and from all your Idols will I cleanse you:* Promises

ses are very useful for Cleansing, 2 Cor. vii. 1. *Having these Promises, let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God; and by the great and precious Promises we are made Partakers of the divine Nature, having escaped the Corruption that is in the World through Lust, 2 Pet. i. 4.* 8. The Covenant is proved to be holy, from the twofold End of it; one is, that thereby we may have a Right to partake of the holy Things of God: None under the Law could partake of the holy Things, but they who were separated unto God by a Covenant, separated from Heathens, *Exra vi. 21.* And under the Gospel, *holy Things are not to be given unto Dogs, Matth. vii. 6.* The Man who presumed to eat of the Supper, and had not the Wedding Garment, *Matth. xxii. 12.* he is bound Hand and Foot, and cast into utter Darknes, *ver. 13.* of that *chap.* The other is, that we may have Fellowship with God and his Church; the Gospel is preached and the Covenant declared for that End, 1 *John i. 3.* and there can be no Fellowship had with God without Holiness; for without Holiness none shall see him, here or hereafter, *Heb. xii. 14.* By all these it may appear, both that this Covenant is, and cannot but be a holy Covenant.

Use 1. Hence we may know the Reason why many are unwilling to enter into this Covenant, though it be a Covenant of so many and rare Excellencies, and hath many great and unspeakable Things in it: There is one at which they scar, and it is, the Holiness of it: The Heart of the Sons of Men, by Nature, beareth an Enmity at Holiness; it is no Wonder then, if they do malign this holy Covenant: It is indeed of many great and precious Promises; yet because there is a Yoke in it, albeit it be a very easy one, they cannot digest nor submit unto it. It is strange, that Men should scar so much at Holiness: If the Beauties of it were seen, and the Blessedness to which it leadeth were believed, Men would think a Man blind and mad, that would not run after it; but for Antipathy there can be given no Reason but Will: Men will not come under the Bond of the Covenant, who yet think to partake of the Blessings of the same,

but they will be deceived; none ever shall taste of the better Blessings of it, who come not under the Condition and Bond of it.

Use 2. Let as many as desire to be cleared, whether they be within this Covenant, try it by this Mark: If they have engaged in it as a holy Covenant, a Covenant which doth engage them to Holiness, if they love the Holiness of the Covenant, as well as the Happiness of it: They would go and search what Holiness is in themselves, or whether there be any Thing of it at all in them: For Trial of this, consider what Things are required in Covenant Holiness, suitable to this holy Covenant. (1.) In Holiness there is a Separation, as the Lord doth set apart the godly Man for himself, *Psal. iv. 3.* The Man that entereth into this Covenant, must set himself apart for God, and look upon himself as such; the Commandment, in *2 Cor. vi. 17.* is for this, *Be ye separate, and touch no unclean Thing, and I will receive you; and, in ver. 18. I will be a Father unto you, and ye shall be my Sons and Daughters, saith God almighty.* (2.) In Holiness there must be a giving up of ourselves unto the Lord, a devoting and consecrating of ourselves to him; so we read, in *2 Chron. xxx. 8.* *Be not stiff-necked, but yield yourselves to the Lord;* and of the *Corinthians*, that first they gave themselves to the Lord, and then to the Apostles his Servants, by the Will of God, *2 Cor. viii. 5.* And *David*, in *Psal. cxix. 38.* maketh his Profession, that he was devoted to the Lord's Fear; and, in *Mic. iv. 13.* in that *Gain* consecrated to the Lord, is understood Persons as well as Things: So, in Holiness, Christians must yield their Necks to the Yoke, and give up themselves to his Command, who is King of this Covenant, and to the Rule of the holy Commandments of the Lord. (3.) In Holiness, there must be Habits of Grace planted in the Soul; so, there must be a receiving of that Fulness which is in Christ, Grace for Grace, *John i. 16.* and the pouring forth of the Spirit: Christians so come to be Christians indeed, that is, the anointed of God, *2 Cor. i. 21.* and this Anointing abideth in them, and teacheth them all Things, *1 John ii. 27.*

Thence

Thence cometh that entire Sanctification, for which the Apostle prayeth, *1 Thess. v. 23.* (4.) Those Habits of Grace, which are the Root of Holiness, must be exercised, they must appear in Practice, and so become Fruits of the Spirit, as they are called, *Gal. v. 22, 23.* As he who hath called them is holy, so they must be holy in all Manner of Conversation, *1 Pet. i. 15.* They must set themselves in, and set forward in that Way, which is called a Way, and a Way, the most excellent Way, that Way of Holiness, *Isa. xxxv. 8.* and their Study must be, to be undefiled in that Way, *Psal. cxix. 1.* More particularly, this Covenant Holiness, which the holy Covenant requireth, this Holiness of all Conversation, is, and ought to be, 1. In Duties of Religion, and all spiritual Exercises, and that in a holy Manner, with holy Fear, holy Desires, holy and pure Zeal, high and holy Rejoicing. 2. This Holiness must appear also in more common Actions; the Merchandize and the Hire must be Holiness to the Lord, *Isa. xxiii. 18.* upon the Bells of the Horses there must be Holiness to the Lord; and the Pots of the Lord's House must be like the Bowls of the Altar; yea, every Pot in *Jerusalem* and *Judah* must be Holiness to the Lord, *Zech. xiv. 20, 21.* And, in a Word, whether we eat or drink, or whatsoever we do, all must be done to the Glory of God, *1 Cor. x. 31.* It is not every Shew of Holiness which will amount to this Covenant Holiness. You may further try Covenant Holiness by these Marks, 1st. It is the Holiness of Truth, in *Eph. iv. 24.* you read it true Holiness; but it is Holiness of Truth, such as is joined with Truth, and found in the Way of Truth. 2. It is such as setteth up God, both as the Pattern and Measure; who mind it, they will study to be holy as he is holy, *1 Pet. i. 16.* to purify themselves as he is pure, *1 John iii. 3.* 3^d. It will not be only for Religion and Duties of the first Table, but for Righteousness in dealing with Men, and for all the Duties of the second Table: So the Apostles, when they go about to justify themselves in their Carriage amongst the *Thessalonians*, *1 Epist. chap. ii. ver. 10.* they say, *Ye are Witnesses, and God also, how*
holily,

holily, and justly and unblameably, we behaved ourselves among you that believe: It was, not only holily, but justly; and, in *Tit. ii. 11, 12.* Gospel Grace, which bringeth Salvation, doth not only teach to live godly towards God, but righteously towards Man. *4th.* Gospel Holiness, it hath right and holy Ends before it, such as are, the Glory of God, *1 Cor. x. 31.* and such a profiting of many, as may conduce unto, and help forward their Salvation, *ver. 33.* of that *chap.* There must be the adorning of the Doctrine of God our Saviour in all Things, *Tit. ii. 10.* Our doing, in all Things, should be such, as God in all Things may be glorified through Jesus Christ, *1 Pet. iv. 11.* *5th.* This Covenant Holiness, it hath in and with it, both sanctified Light and holy Feelings; it discovereth the Loathsomeness of Sin, the Beauty and other Excellencies of Grace; and then it maketh the Body of Death and Burthen of Corruption to be felt sensibly, as the Apostle *Paul* doth evidence in his own Experience, *Rom. vii. 24.* Contraries are so cleared up by their Contraries.

Use 3. There is Ground of solid Comfort to those, who have or labour to have this Covenant Holiness, in many Respects, (1.) They have an Evidence that they are within this holy Covenant, while they bear the Badge, and wear the Livery of it. (2.) Thereby they are in the Way which cleareth up a Title to all the great Things which are in this Covenant of Promises; for though the Promises be free, yet they are performed to those who have performed the Condition, Faith, shewing it by their Works, as in *James ii. 18.* Who hath the right Knowledge of Faith, must shew out of a good Conversation his Works, with Meekness of Wisdom, *James iii. 13.* Who walk before God, studying to be perfect, they have their Title cleared up, to that All-sufficiency which is in God, *Gen. xvii. 1.* even as many as are going on to Perfection; which is all the Saints can reach here, *Heb. vi. 1.* And forgetting those Things which are behind, and reaching forth unto those Things which are before, and pressing toward the Mark, *Phil. iii. 12, 13.* (3.) In that their Way of Holiness, they have that great and precious Thing,

On the GOSPEL COVENANT. 153

Thing, Communion with God, even that Fellowship with the Father, and with the Son, 1 *John* i. 3. Communion cannot be but where there is Conformity; in Holiness there is Conformity with God.

Use 4. Hence is discovered the Madness of those, who are loose and profane in their Principles and Practices; they have no Part nor Portion in this holy Covenant; they have no Title or Right to the great or good Things in it: How can they expect the Blessings of the Covenant, who not only stand aloof from the Way in which these Blessings come down, but oppose, hate, and persecute all those that walk in it? There is a Generation, who, as it is in *Matth.* xxiii. 13. *Shut up the Kingdom of Heaven against Men, for they neither go in themselves, neither suffer they them that are entering to go in:* There are others also, who follow their pernicious Way, who will be reckoned with as Haters of this holy Covenant, and of the Way of Holiness that is in it; they may expect no better Word from God, than those Men had, who excused themselves from coming to the Wedding, and made light of it, *Matth.* xxii. 3, 5. than that, in *Luke* xiv. 24. *None of these Men shall taste of my Supper;* and no better Dealing, than that in *Matth.* xxii. 7. *Destroy these Murderers, and burn up their City;* the Lord will deal with them as with Murderers.

Use 5. Is this Covenant holy? then there is the greater Sin to break it: It will prove a Snare to a Man who devoureth that which is holy, *Prov.* xx. 25. The Lord looketh upon it as treacherous Dealing, and as an Abomination, to profane the Holiness which he loveth, *Mal.* ii. 11. And what is the Holiness in that Place, but the Covenant Holiness, the Relations of a holy Covenant?

Use 6. Is it a holy Covenant? then it is inviolable: Man ought not to violate it; but though he should, the Lord will not; he will as soon violate and quit his Holiness, as he will violate and quit his holy Covenant: He hath spoken in his Holiness, and sworn in his Holiness, and will not pass from his Word, nor suffer that to fail, which hath gone forth out of his Lips, *Psal.* lxxxix. 33. 34. He will not break his Covenant.

Use

Use 7. Is the Covenant holy? then, (1.) Fetch all your Holiness from it; for therein Christ is made Sanctification, and there is the Spirit of Holiness; which are such Fountains of Holiness, as will make Rivers flow forth out of our Belly, *John vii. 38, 39.* (2.) Let it be our great Work to practise Holiness, even to perfect it in the Fear of God, as in *2 Cor. vii. 1.* And take these quickening Motives to the undertaking of this Work, 1. Holiness is and was the End for which we were taken in into Covenant; so, in *Isa. xliii. 21.* *This People have I formed for myself, they shall shew forth my Praise;* and, *1 Pet. ii. 9.* we are by Covenant made *a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that we may shew forth the Praises of him who hath called us out of Darkness into his marvellous Light:* And how shall these Praises be shewed forth, but by the shining Light of Holiness? *Matth. v. 16.* our Light so shining before Men, as they may see our good Works, and glorify our Father which is in Heaven. 2. Holiness is the Christian's Glory, and Perfection: What is glorious Church, in *Eph. v. 27.* but a holy Church, as it is there, *without Spot or Wrinkle?* What doth the Apostle wish to the *Corinthians*, when he wisheth Perfection to them, *2 Epist. xiii. 9.* but their perfecting of Holiness? *2 Cor. vii. 1.* 3. Holiness is our Evidence that we are the Children of God: So was Christ declared to be the Son of God, by the Spirit of Holiness, *Rom. i. 4.* And so shall we also when we are renewed; our new Man is created in Righteousness and Holiness, *Eph. iv. 24.* 4. Holiness is the Life of God, *Eph. iv. 18.* and the Life of Christ, *2 Cor. iv. 10.* 5. Covenant Holiness is a walking with God, and in great Nearness with him: The Covenant maketh a People near God; and the Lord will be sanctified of all that come near him, *Lev. x. 3.* 6. The great Light and Grace of these Times should engage us to Holiness, *Rom. xiii. 11.* yea, and the Profaneness of many should do so also, *Phil. ii. 15.* 7. The Separation which will be at the last Day, should persuade Holiness now, *Matth. xxv. 33.*

S E R M O N XVI

ON THE

G O S P E L C O V E N A N T :

On the seventh PROPERTY thereof, the FULNESS
of the COVENANT.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE proceed to the seventh and last Property of the Covenant, which is, that it is a full and perfect Covenant: All Things are in it; there is nothing wanting that may compleat it; *David* calleth it all his Salvation, and all his Desire. For clearing of this Truth,

1. It appeareth from Scripture Expressions; in *Jer.* xxxi. 14. it is that which satiateth the Soul of the Priests with Fatness, and the Souls of God's People with Goodness; and, in *ver.* 25. it satiateth the weary Soul, and replenisheth every sorrowful Soul; it is that by which the Sinner's Nakedness is covered, and they come to be the Lord's, *Ezek.* xviii. 8. and that which in *ver.* 14. maketh the Beauty perfect, through a Comeliness which the Lord putteth upon the married Soul: It is that whereby all Grace is made to abound, so as the Christian always having all Sufficiency in all Things, may abound in every good

good Work, *2 Cor. ix. 8.* It is that which maketh a Man compleat in him, who is the Head of all Principality and Power, *Col. ii. 10.* So there is in it, Perfection, Satisfaction, Compleatness, All sufficiency: Moreover, in it groweth that Tree of Life, *Rev. xxii. 2.* In it do spring up these Wells of Salvation, in *Isa. xii. 3.* In it is that Feast of fat Things, a Feast of Wines on the Lees, of fat Things full of Marrow, and of Wines on the Lees well refined, *Isa. xxv. 6.* In and from it is that River, which maketh glad with its Streams the City of God, *Psal. xlvii. 4.* In it there are not only the Riches of common Goodness, which should lead to Repentance, *Rom. ii. 4.* but the Riches of Grace, *Eph. i. 7.* the Riches of Glory, *ver. 18.* the exceeding Riches of the Grace of God, in his Kindness towards us in Christ Jesus, *Eph. ii. 7.* the unfearchable Riches of Christ, *Eph. iii. 8.* In it is that Treasure hid in the Field, for Joy whereof a Man selleth all that which he hath, in *Matth. xiii. 44.* that Pearl of great Price, *ver. 46.* In a Word, it is that which maketh all Things ours, whether *Paul, Apollos, or Cephas,* or the World, or Life, or Death, or Things present, or Things to come; and it maketh us Christ's, and Christ is God's, *1 Cor. iii. 21, 22, 23.* 2. Compare this Covenant, and the Things thereof, with all other Covenants and Things; all Things are empty Nothings in Comparison, Vanity of Vanities, all is Vanity, Covenants amongst Men are of no more Worth than themselves; Men in their best Estate are altogether Vanity, *Psal. xxxix. 5.* The Covenant of Works is so far from being full, as now being weak through the Flesh, it can make or give no Satisfaction, *Rom. viii. 3.* and the old Dispensation of this Covenant was nothing so full as the new: There was then a Figure for the Time, in which were offered both Gifts and Sacrifices, which could not make him that did the Service perfect, as pertaining to the Conscience, *Heb. ix. 9.* the Law then was but a Shadow of the good Things to come, *Heb. x. 1.* but Christ coming in the Fulness of Time, made the Dispensation full, *Gal. iv. 4.* and *Eph. i. 10.* 3. The Fulness of this Covenant appeareth from the other Properties of the Covenant;

venant; for, if it be a most nearly uniting Covenant, that which bringeth a Soul in nearest Conjunction with God; and then an everlasting Covenant, and a most free Covenant, not depending on Worthiness or Unworthiness in Man; and if it be a holy Covenant, well-ordered in all Things, and sure, as we have proved it to be; then it cannot but be a full, perfect, and most compleat Covenant. 4. If we consider the Original and Rise of this Covenant, we will easily conclude that it is a very full Covenant; for it did spring from an eternal and infinite Love, which neither hath Brim nor Bottom: None is able to measure the Dimensions thereof, the Height, the Breadth, the Depth, the Length of it, passeth Knowledge, *Eph. iii. 18.* yet so much of it may be known, as may help a Man forward to be filled with all the Fulness of God, *ver. 19.* And another Fountain and Spring, from which this Covenant did flow, was a full Fountain indeed, an infinite Wisdom: It hath such a Depth in it, that it made him who was caught up to the third Heaven, and heard unspeakable Words, which it is not lawful for a Man to utter, *2 Cor. xii. 2, 4.* cry out with much Admiration and Astonishment, in *Rom. xi. 33, 34, 35, 36.* *O! the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! for who hath known the Mind of the Lord, or who hath been his Counsellor, or who hath first given unto him, and it shall be recompensed to him again! For of him, and through him, and to him are all Things.* If that be not a full Covenant, and compleatly perfect Covenant, which hath been contrived by the infinite Wisdom of God, what Covenant can be perfect? 5. It must be granted to be a full Covenant, if we consider that which is engaged on God's Part, even All-sufficiency, in *Gen. xvii. 1.* God is all-sufficient, and his All-sufficiency is in this Covenant to the Believer engaged particularly, *1st.* For his enabling to the performing of every Duty; so, in *Ezek. xxxvi. 27.* *And I will put my Spirit within you, and cause you to walk in my Statutes:* This Promise performed will make the Christian able to do all Things, through Christ strengthening him, *Phil.*

Phil. iv. 13. 2d. His All-sufficiency is engaged to make them able to endure all Things, were it even Satan's most bitter Buffetings; his Grace is engaged to be sufficient in that Case, *2 Cor. xii. 7, 9.* Hence it is sufficient Ground to the Believer, of Hope, that he shall be holden up, because the Lord is able to hold him up; for his Power and All-sufficiency is by Covenant engaged to hold him up. 3d. This All-sufficiency is also engaged to the Believer for that full Reward mentioned, *2 John 8.* for he himself is engaged to be the Believer's full Reward, an exceeding great Reward, *Gen. xv. 1. 6.* It is a full Covenant, in Respect that Christ is given unto us for this Covenant, *Isa. xlix. 8.* he is given to establish the Earth, and so as to cause to inherit desolate Heritages: He is a full Christ; it hath pleased the Father that in him should all Fulness dwell, *Col. i. 19.* even that *all the Fulness of the Godhead should dwell in him bodily, Col. ii. 9.* And all that Fulness is placed in him for our Benefit and Use, *John i. 16.* there is a Fulness in him for Justification, *Acts xiii. 39.* to justify us from all Things from which we could not be justified by the Law: And then, for Sanctification, Believers have both him made Sanctification unto them, *1 Cor. i. 30.* and are sanctified in him, *1 Cor. i. 2.* and he sanctifieth them, *Heb. ii. 11.* his Blood purgeth the Conscience from dead Works, to serve the living God, *Heb. ix. 14.* There is a Fulness also in him, for compleat Salvation: He is made by Covenant our Redemption, *1 Cor. i. 30.* And he is able to save to the uttermost all that come to God by him, *Heb. vii. 25.* And lastly, all the Fulness that is in him, as it is for Communication, so he is engaged to communicate it by Virtue of his Headship, *Eph. iv. 15, 16.* and *Col. ii. 19.* 7th. It is a full Covenant, in Respect of the Promises; they are full Breasts of Consolations, which we may suck and be satisfied with, which we may milk out, and be delighted with the Abundance of Glory, *Isa. lxvi. 11.* Promises are full of Christ, and so they have all Fulness in them, the Mother Promise, as you shall hear, *I will be your God,* that is a full Promise; it cannot be expressed how full it is: So is the Promise of Pardon full, in

Isa.

*Isa. lv. 7. I will abundantly pardon, or multiply to pardon: And the Promise of Righteousness is full, Isa. xxxiii. 6. He filleth Zion with Righteousness; he giveth himself to be our Righteousness, Jer. xxiii. 6. And for Knowledge, it shall fill the Earth, as Waters cover the Sea, Isa. xi. 9. and for Life, in John x. 10. Christ came, that his own might have Life, and that they might have it more abundantly; and the Promise for Grace, it is very full, Rom. v. 17. there is both Abundance of it, and of the Gift of Righteousness; and, in 2 Cor. ix. 8. we have all Grace abounding; and the Promise for Peace is full also, to be extended as a River, Isa. xlvi. 18. and lxvi. 12. and in Jer. xxxiii. 6. the Promise is for Abundance, both of Peace and Truth; and the Promise for Joy is full also, in John xvi. 24. it is promised to the Disciples, that their Joy shall be full; and to all Believers, that they shall be filled with Joy and Peace in Believing, Rom. xv. 13. and, in 1 Pet. iv. 13. it is promised to Believers, that when the Glory of Christ shall be revealed in them, they shall be glad with exceeding Joy: And for temporal Things also, the Promises are sufficiently full, if we consider these Scriptures, 1 Tim. iv. 8. *Godliness is profitable to all Things, having the Promises of the Life which now is, and of that which is to come:* And there are many both general and particular Promises concerning such Things, *Psal. lxxxv. 12. The Lord shall give that which is good, and the Land shall yield her Increase,* in *Deut. vi. 11. Houses full of good Things,* in *Psal. lxxxii. 16. the finest of the Wheat and Honey out of the Rock,* in *Jer. xxx. 17. both Health and Healing of Wounds.* 8th. Full, in Relation to its Capacity and Comprehension of Persons and Things, Grace and Glory, and every good Thing in it, *Psal. lxxxiv. 11. all Things which pertain to Life and Godliness,* 2 *Pet. i. 3.* And then, Men and their Children are within it, *Gen. xvii. 7. with AAs ii. 39. Jew and Greek, Barbarian, Scythian* are in it, *Col. iii. 11. whosoever is truly willing may be in and within it.* 9th. There is a Fulness in this Covenant, as to all Cases, bond and free, 1 *Cor. xii. 13. for rich and poor, blind, lame, maimed,* Luke*

Luke xiv. 21. This Covenant is the Christian's Catholicon; it serveth for all Cures and Uses; it is for Light in Darkness, *Isa.* l. 10. Comfort in Afflictions, *2 Cor.* vii. 6. Strength under Temptations, *2 Cor.* xii. 9. and Escape out of them, *1 Cor.* x. 13. 10th. It is full, as to its Condition, Faith, 1. It is full as a Grace; it bringeth full Assurance, *Heb.* x. 22. 2. Full in its Work; a Man may live by it, *ver.* 38. of that same *chap.* it filleth up all Blanks, and writeth down Christ for all. 3. It will then be most full, when it shall be turned into Sight. 11th. It is full, in Respect of that Obedience of Faith, *Rom.* xvi. 26. It maketh Obedience evangelically full; so the Doer perfect, and compleat in all the Will of God, *Col.* iv. 12. 12th. It is full, in Respect of Heart Satisfaction; it answereth all the Desires of the Believer, as here, of which more in the next: The Mouth cannot be opened so wide, but there is in this Covenant to fill it. 13th. It is full, in Respect of the Reward which it bringeth; it giveth good Measure, pressed down, shaken together, and running over, as the Expression is, in *Luke* vi. 38. a full Reward, *2 John* 8. where it shall be given, Souls will be filled; then will be a full Sight, Fulness of Joy, and Enjoyment to the full: Every Vessel will be full, yet still a-Filling at the Well-head; whence will be most refreshing and ravishing Delights, flowing forth for ever from him, who filleth all in all, *Eph.* i. 23.

Use 1. Would you know why many are so bent and busy about and upon other Bargains, and so exceedingly neglective of this so full and all-sufficient Bargain? Ah! they know it not; they are Merchants, with the Ballances of Deceit in their Hand, like them, in *Hos.* xii. 7. this maketh them follow after Vanity and Lies, *Psa.* iv. 2. If they knew what Fulness and Satisfaction were in this Bargain, they would quit all other Bargains, and engage in this: O that Men were listening to that Word, in *Isa.* lv. 2. *Wherefore do you spend Money for that which is not Bread, and your Labour for that which satisfieth not?* Ah! it is not only absurd and unreasonable, but a senseless Practice.

Use 2. Is this Covenant so full a Covenant? Ministers should study to know its Fulness, that they may preach and commend it as such to People; and People should study to know and believe it to be such: It was *Paul's* Matter of humble Gloriation, that he had fully preached the Gospel of Christ, by the Power of the Spirit of God, *Rom. xv. 19.* and as it was his Desire, so he was assured, in *ver. 29.* of that *chap.* that when he should come to *Rome*, he should come in the Fulness of the Blessing of the Gospel of Christ: Alas! the little Knowledge of the Fulness of the Covenant; the not Preaching, and not Knowing it fully, doth make both this, and other Reformed Churches cry out, *my Leanness, my Leanness!* Ministers of the Letter, and not of the Spirit; and People resting in the Letter, and not seeking in to know that Fulness which is in Christ and his Gospel Covenant, make a sad Visage of the visible Churches.

Use 3. If this Covenant be so full, and all Fulness be in it, what a Sin and Madnes must there be in those, who care not for it, do not sufficiently prize it; whether they be of the Sort, who are or think themselves, full without it, as the *Corinthians* thought themselves to be without *Paul* and his Preaching, *1 Cor. iv. 8.* Many do satisfy themselves, with that *any Good*, *Psal. iv. 6.* and prize not that only and chief Good, which is in the Light of God's Countenance; or of that Sort who have wilfully refused to enter to it; chusing rather to feed on Husks with Swine, than upon the hidden Manna, or of those who have formally entered into it, but shamefully slipped from it; they have drawn back; and the Lord hath no Pleasure in them, who ever they be, who slight this full Covenant; they shew a Madnes in forsaking their own so great a Mercy.

Use 4. If this be a full Covenant, then we should labour to improve it to the full; and that shall be, if we labour to be filled with all the Fulness of God, according to that, in *Eph. iii. 19.* and if we come in the Unity of the Faith, and of the Knowledge of the Son of God, unto perfect Men, unto the Measure of the Stature of the Fulness of Christ, according to *Eph. iv. 13.*

And then if we walk suitably to a full Covenant, the full Furniture and the full Reward that is in it: This we shall do, if we be like unto *Caleb*, of whom it is said, in *Numb. xiv. 24.* that he had another Spirit than the Men of his Generation; which he did evidence by this, he followed the Lord fully: And if we be full of Mercy and good Fruits, without Partiality and Hypocrisy, *Jam. iii. 17.* filled with the Fruits of Righteousness, *Phil. i. 11.*

Use 5. Is this Covenant every Way so full? then it is worthy to be suffered for, even to the Loss of all Things; for, all Losses are abundantly made up in its Fulness: *Paul* thought and found it so; for to him to live Christ was, and to die all his Gain; and, in *Phil. iii. 7, 8.* what Things were Gain to him, these he counted Loss for Christ; yea, doubtless, saith he, and I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ: He thought Godliness with Contentment great Gain, *1 Tim. vi. 6.* What can a Christian lose, that shall not abundantly be made up unto him in Jesus Christ?

Use 6. Is the Covenant of Promises so full a Covenant, and all the Promises so full? then we must look upon the Promises as abundantly full, and suck out of them abundantly of that Life and Peace which is in them. There be some that enlarge Promises, and straiten Precepts; they make the Promise to have more in it than ever God put in it, a Liberty to sin; and the Precepts to have less in them than that which the Lord hath placed in them, as if they did only bind to some general and free Performances: There be others, in the Hour of Temptation, straiten the Promises, and enlarge the Precepts; but the Lord approveth of neither: The Precept is full, and must have the Promise for Performance; and the Promise is most full to all that do mind the Condition.

Use 7. If the Covenant be thus full, then it minis-
treth to us Ground of full Assurance, and next of full
Comfort, and abounding Consolation; and then, in the
third-

third Place, for full Furniture and abundant Provision, whereby we may be furnished to every good Work; there is no Want to them that fear God; *the young Lions do lack and suffer Hunger, but they that seek the Lord shall not want any good Thing, Psal. xxxiv. 9, 10.* There is a Rock in it, for assured Confidence; Wells of Salvation for Joy; Treasures that cannot be exhausted, for Provision; and covenanted Help and Strength, for every Duty.

But it is objected, If the Covenant be so full, how is it that they who are within it have so many Wants? The Saints had them, *2 Cor. ix. 12.* And *Paul, Phil. ii. 25.* And then, how is it that there is such Weakness as to spiritual Performances in the Saints?

Ans. to the first, *1st.* They want no good Thing. *2^d.* They want often, because they ask not in Faith, *Matth. xxi. 22.* *3^d.* They want, that they may not want Exercise. *4th.* That they may the better experimentally know the Fulness of Christ and his Covenant. As to the second, I say, (1.) Here is not the State of Perfection, *1 Cor. xiii. 9.* (2.) Weakness is not from any Defect in the Covenant, but from the not acting Faith fully on it.

L 2

S E R

S E R M O N XVII.

ON THE G O S P E L C O V E N A N T:

And of the FULNESS of the COVENANT, in
David's Estimation.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE have been speaking of the Fulness of the Covenant in general: And now we shall speak to the Fulness of it in *David's* Apprehension, as it is expressed by him in the Text, where he saith of it, *For this is all my Salvation, and all my Desire, though he make it not to grow*: He found himself in no good Condition; but he satisfied himself with this everlasting Covenant, ordered in all Things and sure; as having in it all his Salvation and all his Desire; though as to his outward Condition Matters should not grow to be better. From this Estimation which *David* had,

DOCT. 1. *Who would give a right Verdict of the Covenant, must view the great and good Things in it, even all Salvation, and all Desires, and Things desirable.*

It cannot be told how great, and how good, and how desirable Things there are in it; as may appear from that
which

which hath been said, and further from these Scriptures, *Psal. xxxi. 19. O! how great is thy Goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the Sons of Men!* This Goodness will be best known by Tasting, *Psal. xxxiv. 8. In Psal. xxxvi. 7. David cryeth out, How excellent is thy loving Kindness, O God, therefore the Children of Men put their Trust in the Shadow of thy Wings:* And, in *Isa. lxiii.* there are loving Kindnesses, great Goodness, Mercies, and Multitudes of loving Kindnesses, *ver. 7.* And in *Isa. lxiv. 4.* there be Things of which Men have not heard since the Beginning of the World, and which the Eye hath not seen; and, in *1 Cor. ii. 9.* Things which never have entred into the Heart of Man: And here it is, all Salvation, and all Desires: The Point is, That they who desire either to enter, or to abide in this Covenant, or to give a right Verdict of it, must take a full View, as *David* doth here, of all the great Things in it. 1. That they may the better know the Things freely given them of God, and so improve them, *1 Cor. ii. 12.* 2. That they may be the more able to commend it to others, and draw them to the right View and pondering of the same; to draw in the Sons of Strangers, to build up the Walls of *Jerusalem*, and their Kings to minister to her, *Isa. lx. 10.* and to help forward that great Work, in *Zech. viii. 23.* when ten Men shall take hold, out of all Languages, even shall take hold of the Skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you; yea, and to invite one another, as in *Cant. iii. 11.* Go forth, O ye Daughters of Zion, and behold King Solomon with the Crown, wherewith his Mother crowned him in the Day of his Espousals, and in the Day of the Gladness of his Heart. 3. Such viewing of the great and good Things of the Covenant, will make the Yoke of the Covenant very easy: And it is indeed so, if we believe our Lord's Testimony of it, *Matth. xi. 29.* and his Testimony who lay in his Bosom, *1 John v. 3.* and *David's*, who was his Type, he saith, *that in keeping of them is*

L 3

great.

great Reward, *Psal.* xix. 11. Yea, it will make the greatest Crosses, and most bitter Reproaches, to be most easily digested, *Heb.* xi. 26. Who say with those in *Mal.* iii. 14. *It is vain to serve God*, have not viewed nor pondered the great Things of the Covenant. 4. The frequent viewing and deep Consideration of this Fulness of the Covenant, and of all the great Things in it, keepeth the Fountain in sight, so the Soul humble, and the Lord in good Respect. 5. The serious Thought of these is an excellent Support to Faith, even then when the Soul is brought very low, if we believe that Promise made to *Jacob*, and in him to all the Sons of the Covenant, in *Gen.* xxxii. 12. that the Lord will surely do us good, and that well experienced Truth, in *Rom.* viii. 28. that *all Things work together for good to them that love God.* 6. By such viewing often, we do in Part enjoy, and have great Encouragement, to every Duty: To slight such Considerations, and Representations of the Fulness of Goodness which is in the Covenant, is a wearying of God, which is no small Sin, *1/a.* vii. 13.

Use 1. It is no Wonder that many stand aloof from this Covenant, and are shy to engage in it; and after they seem to have engaged, they slip off from it. They never did take one serious Look of the great Things which are in it; they have never thought that all Things were in it, or that which is more than all Things else.

Use 2. We would do with the Covenant of Promises, as *Abraham* did with the Land of Promise, in *Gen.* xiii. 17. walk through it in the Length, and in the Breadth of it; we should not satisfy ourselves with far off Sights, like that which *Moses* had of the Land from the Top of *Pisgab*, *Deut.* xxxiv. 1, 2. but labour to have near Hand Sights, deep and narrow, most earnestly prying and searching Looks; so shall we be able to know it ourselves, and to give a right Verdict of it to others; for commending it to them, as *David* doth in this.

DOCT. 2. *The Covenant thus made and viewed by David, it was to him all his Salvation, and all his Desire.*

He did see Salvation in it, his Salvation in it; and then, all his Salvation in it, yea, and all his Desire in it.

So,

So, Believers should, 1. See Salvation in the Covenant, the great Salvation, *Heb. ii. 3.* Strength of Salvation, *Psal. cxi. 7.* the Grace which is in the Gospel bringeth Salvation, *Tit. ii. 11.* Christ in the Gospel is called by old *Simeon*, in *Luke ii. 30.* God's Salvation. *Zechary* calleth him the Horn of Salvation, *Luke i. 69.* He is so a Saviour, that he is Salvation: He maketh a thorough Work of it: And then, the Believer should make the Covenant his Salvation; he should plead particular Interest in it, take hold of it, as holding out Salvation particularly to himself; but the third is the special Thing, to make it all his Salvation. The Covenant to the Believer is his one Thing, and his all Things. *First*, His one Thing, on which he pitcheth and resteth. *1st*. There is but one God and Lord; and so, but one satisfying Portion. *2dly*, The Soul is but one, and it must have one Thing to rest upon: When it is divided amongst many Things, it is neither Master of itself, nor of them; it cometh to be like a River cut out into many Channels, which runneth dry. *3dly*, The Nature of Grace also is, to confine the Soul to one Thing; it is from one, and turneth about the Soul to that one again; where Grace ruleth not, there will be a seeking out of many Inventions, *Ecc. vii. 29.* And then, the same Covenant to the Believer is his all Things, *1st*. In God made his. *2d*. He seeth all Things in Christ, and under his Hand. *3d*. He seeth all Things made sure in the Promise, even all Salvations, whether they be external, spiritual, or eternal. And, lastly, the Covenant to the Believer is all his Desire. (1.) His Desire is after no other Thing, either intensely, or any Way but in Subordination. (2.) There is nothing commensurate, or commensurable, to the Desire of a Man, but that which is in this full Covenant. (3.) The Believer hath his Desires moderated and moulded to the Tenor of the Covenant, and to the good Will of God therein. (4.) There is really all Good in the Covenant, which a Man can rationally desire, as well as the chief Good; there is that which the Lord seeth good, and that should satisfy us; for the Lord knoweth best what is good.

Use 1. Against those who neither make this Covenant, nor Christ in it, either their one Thing, or their all Things: Their Heart is divided, and is poured out upon many Things, like Water spilt upon the Ground, that cannot be gathered up again: They have many Desires, but few or none here away; their Desire is not to the Name of God, or his Salvation.

Use 2. Learn to make this Covenant, you that are Believers, to make it all your Salvations, all the great Salvation, the Beginning of it; for therein you have the Author of it, *Heb. v. 9.* the Progress of it; for therein also is the Way of Salvation; the Devils do know and acknowledge so much, though no whit the better of it, *Acts xvi. 17.* And then, in the End and Perfection of it, which is both kept for you, and you are kept for it, by the Power of God, *1 Pet. i. 5.* And then, all your other Salvations, from Fears, or from real Dangers, from Sin and Temptations, from Wants, Persecutions, and all Sorts of Tribulations; from an evil World, and from him that ruleth in the Darkness of this World, from your predominant Evil, and all our other Evils, and from Death, our last Enemy.

Use 3. Learn to make this Covenant all your Desires; for there are in it all desirable Things: Christ is in it, and he is altogether lovely, *Cant. v. 16.* it may be expounded as well, he is all Desires. He is the Peace also, every Way our Peace, *Eph. ii. 14.* and so, the Peace of Desires: He giveth Satisfaction, and so puts them to a Rest. It is no easy Work, to make Christ all our Desires. (1.) Christ must be well known, even that he is all in all, *Col. iii. 11.* and that all Fulness dwelleth in him. (2.) Our Desires must be regulated according to that which is written in the Word. (3.) We must know the Way of Faith, whereby we may fetch all our Desires from that covenanted Fulness which is in him. (4.) We must rest satisfied with all that which he dispenseth, as believing it to be best.

DOCT. 3. David maketh the Covenant all his Desire and Salvation, in Relation either to his House, though he make it not to grow to any better Condition than it was; or though

be

he make not the Covenant grow in the Effects more favourable to him, and his House; both those turn all to one and the same Thing and Meaning.

The Point is, How ill soever it be with a Believer in his outward Condition, and though it should not grow better; yet he should make the Covenant all his Salvation, and all his Desire. We shall take up this in two Branches, 1. A Believer, when it goeth worst with his House, and worldly Estate, he should rest satisfied with the well ordered Covenant. 2. Though after Prayer, and the Use of other Means, whether spiritual or external, Things should not come to a better Condition, yet he should make the everlasting Covenant all his Salvation, and all his Desire.

As to the first, It is very probably thought, at this Time, *David's* House and Family was in no good Condition, when he uttered these Words: Interpreters do refer them to that sad Time, wherein *Amnon* did defile his Sister *Thamar*, and *Abjalom* for this did kill his Brother *Amnon*, 2 *Sam.* xiii. to *ver.* 15. and from *ver.* 21, to 30. But rather, they being amongst his last Words, they take in all the Disorders which had been in his House; so, *Abjalom's* Rebellion, and his other Villanies, and *Adonijah* his Rebellion also: He knew he was bound by Covenant to look to his Family, that it should have been well-ordered, according to the well ordered Covenant, and he had engaged to do his best, *Psal.* ci. *ver.* 2, 6, 7. Now, while he doth reflect upon all that had been done in his House, he findeth Things in his House not so as they should have been; yet he will not part with nor pass from his Interest in the Covenant for all this: *Although my House, saith he, be not so with God, yet he hath made with me an everlasting Covenant.* The Point is, Although Things either in our House and Case, do not answer either our Engagements or Expectations, yet we must not quit our Interest in the well-ordered Covenant; though there be both sinful Disorders, and domestick Crosses; nay, Believers are even in that Case allowed to make the Covenant all their Salvation and all their Desires, 1. Because Duty may be done by Parents and Heads of Families,

Families, and yet these Disorders and cross Things fall out. 2. Though by some too palpable Neglects many such Things come to pass, every Failing of Duty doth not make a Forfeiture in the Covenant. 3. Though even these Disorders in a Family come as Punishments for other Sins, yet Repentance being, the Rod laid on for such Sins doth not take away the Covenant Right. 4. If the Covenant at any Time should be made all the Salvation of the Believer, more especially it should be then made so, when there is no Salvation seen, but that which is in it, nothing but Destruction cryed upon Destruction; and then made all his Desire, when his Desires, as to other Things, are much crossed and crushed. 5. Because in the worst Times and Case that a Believer can be in, if he can but turn, in a right Way, to this well-ordered and everlasting Covenant, there will be found abundantly enough for the working out of all Salvations, and satisfying of all Desires.

As to the second, It is out of question, *David* had many Prayers to God, and used every lawful Mean and Expedient, to have Things growing to a better Condition in his House, yet could not get them to the right Order that he desired; yet, notwithstanding of this, he still pleadeth his Covenant Right: So, the Point is, Christians, after they have used Means, and continued long in the same, with very little or no Success, so as the House doth not grow to any better Condition; yet they may not for that pass from their Covenant Interest in God; but, even in that Case, and so much the rather, place all their Salvation, and all their Desire, in the well-ordered Covenant, 1st. Because there is no other Way, in which we can expect any Thing; there is no other Door to go to. 2^{dly}, Though we be tied to use Means, the Lord cannot be tied unto them, but of Pleasure and good Will; especially as to the Time and Manner how he shall be pleased to answer and bless our Endeavours. 3^{dly}, It may be our Duty, according to the revealed Will of God, which God in his secret Will hath decreed never to grant; yet, seeking of God in that Thing, is not, will not be in vain: It is enough, the Lord accept
both

both the Person and Prayer made with Submission and Sincerity, and gratify the Petitioner another Way. 4^{thly}, Although there be growing Success, in following the Means for a long Time; yet, when it cometh, it will abundantly over-balance all the Wrestlings, Grievs and Sorrows: The Lord delayeth sometimes, that he may pay with Interest.

Use 1. We may not think it strange to see in the Families of faithful Men, who make Conscience to teach their Children, and those of their House, as *Abraham* did, *Gen. xviii. 19.* yet sometimes great Disorders falling out: How sad an Example have we of this, in *David's* Family here, and *Jacob's*? (1.) Envy amongst his Sons, which grew to such an Height, that they first would have starved, and then sold him, who was their Brother, and the dearly beloved of their Father, *Joseph*; after that, *Reuben* going up to his Father's Bed; and before that, *Simeon* and *Levi* their Soul Treachery, Covenant-breaking, and Murder. The Reasons are, partly, from that, Grace is not from Education, but from a higher Rise and Fountain; and partly also, from Satan's Malice against good Men; for these Patriarchs were holy Men.

Use 2. This reproveth those Christians, who, upon Things not answering their Undertakings, and Covenant Engagements to God, in themselves or their Relations, sit down as discouraged; yea, and begin to call in question their Covenant Interest, especially in these two or three Cases, (1.) If Sins, against which they have deeply engaged themselves, break out in themselves or Families, and Relations, under their Power. (2.) If, upon these Sins, other Sins which they have formerly committed, be read by them in legible Characters. (3.) If, after the Use of allowed Means; there is little or no Appearance, that Things shall come to be better with them; was it not so with *David* and his House? Had he not engaged for his House and Family? And, can it be thought, but he who so solemnly dedicated his House, as he made a Psalm at the Dedication thereof, witness, *Psal. xxx.* in the Title thereof, but that he prayed often for that his House? And, did he not read his own Sin, and
the

the Lord's Threatning by *Nathan* the Prophet, upon all these Disorders? 2 *Sam.* xii. ver. 10, 11. yet, for all this, he doth not turn away, but turn into the Covenant, and hath his Plight anchor cast there: There is no Reason then, why Believers in the like Case should do otherwise, though Engagements be broken, and they are visited with a Rod, on which they read their Sin, and Means have not the wished Success.

Use 3. Let all true Believers, in their hardest and least promising Case, even then when all is in Disorder, and there is little or no Hope of Things growing to the better; yet turn in to the everlasting Covenant, and make it even all their Salvation then, and all their Desire then; for, then there is most Need, and there is no better Way can be imagined; and we know not when it may please the Lord to give the promised Success. It is our Part, to turn in by Repentance, and to take hold on the Covenant by Faith, and both to trust God, and to wait for the Success.

S E R M O N XVIII.

ON THE

GOSPEL COVENANT:

On the BLESSINGS of the COVENANT, how they are all in PROMISES.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE have spoken to the Properties of the Covenant, and the last was, that it was a full Covenant, most

most full in *David's* Sense and Experience: Now, I intend to shew you, if the Lord will, that it is full of Blessings.

So, I come to speak of the VII. Head propounded of this Covenant, and it is, of the Blessings of the Covenant, the great and good Things which come by it; we are blessed with all spiritual Blessings in Christ Jesus; and so, by this Covenant, *Eph. i. 3.* And Godliness hath the Promises of the Life that now is, as well as of that which is to come, *1 Tim. iv. 8.* So, the Covenant doth not only give a Right unto, but it doth actually bless those that are within it, with temporal Blessings also. The first Thing I intend to speak of, in Relation to these Blessings, is, concerning where they lie, and the Channel in which they are conveyed, and that is, the Promise.

The Point of Doctrine is this, that all the Blessings of the new Covenant, they are lodged within, and they come down unto us, by the Promise: So the Covenant is called the Covenant of Promise, *Eph. ii. 12.* and it is ordinarily expressed, in the old and new Testament, by the Name of Promise, or Promises; so, in *Psal. cv. 42.* *He remembred his holy Promise, and Abraham his Servant; he remembred his Covenant made with Abraham:* Children of the Promise, *Rom. ix. 8.* are the same with the Children of the Covenant, *Acts iii. 25.* In *Rom. ix. 4.* the Covenants and the Promises the same. In speaking to this Way of the Promise in which all Covenant Blessings do come unto us, *First*, I shall shew you a little of the Excellency of this Way. *Secondly*, Why the Lord was pleased to convey all the Blessings of the Covenant in this Way. *Thirdly*, The great Advantages which are by having our Mercies thus in the Promise. *Fourthly*, Our Duties which ought to be minded and followed upon this Account.

As to *first*, The Excellency of the Promise, we gather it, 1. From the Titles and Epithets which the Holy Ghost giveth unto it in the Scripture; so we have it called a good Promise; so doth *Solomon* call it, in *1 Kings viii. 56.* while he blesteth the Congregation, and giveth Thanks, saying, *Blessed be the Lord, that hath given Rest*
unto

unto his People Israel, according to all that he promised; there hath not failed one Word of all his good Promises, which he promised by the Hand of Moses his Servant; every Word of God is good: So *Hezekiah* did esteem the Word of Threatning good, in *Isa. xxxix. 8.* but the Word of the Promise hath those good and comfortable Words in it, *Zech. i. 13.* 2. It is called a holy Promise, in that above-cited Place, *Psal. cv. 42.* It is so holy, as none can find any Fault with it; it is of these Words, which, in *Psal. xii. 6.* are called pure Words, as Silver tried in a Furnace of Earth purified seven Times, holy and inviolable; it is both pure and purifying: Promises are of a very cleansing Virtue. 3. It is called gracious; what else were these gracious Words, which proceeded from the Mouth of Christ, in *Luke iv. 22.* but Words of Promise? The Text he was preaching upon, has a Bundle of Promises in it; compare *ver. 18.* of that chap. with *Isa. lxi. 1.* *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good Tidings unto the meek: He hath sent me to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound; and, in ver. 2. to proclaim the acceptable Year of the Lord, and the Day of Vengeance of our God, to comfort them that mourn, &c.* That which is said of him, in *Psal. xlv. 2.* that Grace was poured into his Lips; how came it to be poured forth, but in gracious Promises, and gracious Workings of the same? 4. The Promise is free; all that which cometh by it, is a free Gift, a free Pardon, *Rom. v. 15, 16.* the Promise maketh us Children of the free Woman, *Gal. iv. 23.* and, in *ver. 26.* *Jerusalem which is from above is free, which is the Mother of us all: God is Debtor to none, but all his Promises are free.* 5. This Promise is sure; and sure to all the Seed, *Rom. iv. 16.* so it is often called the Oath which was made to the Fathers, the Oath to the Fathers, *Deut. vii. 8.* the Oath to *Isaac*, *Psal. cv. 9.* the Oath which he sware to our Father *Abraham*, *Luke i. 73.* This sure Promise is no other than these sure Mercies of *David*, *Isa. lv. 3.* 6. The Promises are rich Things, Christ's Riches which he giveth, the Riches of Grace,

Eph.

Eph. i. 7. are they not the Riches of the Promise? The Riches of his Glory, *Rom. ix. 23.* and his Riches in Glory, *Phil. iv. 19.* are they not all by the Promise? And who are they, who are rich in Faith, *Jam. ii. 5.* but they who are enriched by these Promises? *7. In 2 Pet. i. 4.* they are called exceeding great and precious Promises; they are great, and exceeding great, even the greatest and most precious Promises: They must then be most excellent Things: They have the greatest Things of Heaven and Earth, of Time and Eternity in them; and one of the Lord's Promises is of more Worth, and much more precious, than whole Heaven and Earth is, *Matth. v. 18.* He hath magnified his Word above all his Name; so saith the Psalmist, in *Psal. cxxxviii. 2.* what is that Word, but the Word of Promise? It is the Word of Truth in that Place, and so, of the Promise. *8.* They are faithful and true Promises; they are all Yea and Amen in Christ Jesus, *2 Cor. i. 20.* Never one of these Promises, but they shall come to pass; they are made by him who is the true God, *Jer. x. 10.* and he who is the Undertaker for them, is the true and faithful Witness, *Rev. iii. 14.* If any of these, much more if all these be considered, none will deny but there is an Excellency in the Promise.

As to the *second*, Why the Lord hath been pleased to convey all the Blessings of the Covenant by the Promise; *1.* He would put no more Trust in Man after the Breach of the first Covenant; he had appointed this to be an everlasting Covenant; so, he would have it built upon an everlasting Foundation; such is the Promise, the sure Promise. *2.* He would have the Covenant a most engaging Covenant, and most ample; so it is by the Promise; for it is of free Love, and to all who will take hold in it. *3.* He would have it so drawn up, and dispensed, as no Flesh might glory in his Presence: So, it is by the Promise, they come unto it as broken Debtors, by Reason of Sin; and they are made by it everlasting Debtors of free Love. *4.* He would have all the Blessings conveyed in and coming along thereby; to keep his own in a perpetual Dependence on him, waiting upon his Promises.

Promises. 5. He would have them coming all along in the Promise, for the Glory and greater Manifestation of his free Grace; when thereby it is made evident, that nothing can be challenged as due by Debt. 6. He would have all by the Promise, that the Communication of all these good Things might be the more sweet; for the Lord loveth well both to endear himself to his People, and to endear them to him. 7. He would have all the Blessings coming by the Promise, for the exercising of Faith and Patience; for it is by Faith and Patience that the Promises are inherited. 8. He would have it by the Promise, that thereby he might manifest both his Wisdom and Power, Goodness, and Truth: O! what Wisdom doth there appear in the Way found out for Vent of Promises, and in the Order in which they are performed? How great Power is seen in performing them, much greater than that which appeared in making of the World; and, what and how great Goodness is seen flowing out from temporal, spiritual, and eternal Blessings! How many Sorts of Kindnesses, how manifold Mercies, preventing, pardoning, renewing, relieving, comforting, and confirming Kindnesses! And then, how much of his Truth is seen to be performed, in the performing of his Promises! The performing of them is called the performing of his Truth and Mercy, *Mic. vii. 20.* By them, Truths have been performed, which were kept secret from the Foundation of the World; Truths which have been looked upon as buried; Truths, which have seemed very impossible to be fulfilled; Truths, against which, both Sense and Reason have pleaded strongly; Truths, which have suffered much Contradiction from the World; Truths, against which Satan hath raised many Times much Unbelief, even in the Heart of true Believers; and Truths at such a Time, when it hath been least expected, and yet in the most seasonable Time. 9. He would have it by Promise, to manifest all the Excellencies of the Promise of which we have spoken, and excellent Use of them; so we pass to the third.

As to the *third*, The Advantages which Believers have or may have by this, that all the Blessings of the Cove-

nant

nant come in the Way of the Promise, they are very many; such as, 1. Receiving Covenant Blessings by Promise, Christ is first received; for he is the first promised Gift. 2. He is the Root of all the Promises. 3. He is the Performer of them all. 4. Receiving Covenant Blessings in the Way of the Promise, the Spirit is received also, for he is the Spirit of Promise, *Eph. i. 13.* 5. Blessings coming in the Way of Promise, there is the more ready Access to them, especially it being propounded indefinitely, and in the Nature of it free. 6. The Promise is not to him that worketh, for then it should be reckoned as Debt; but it is of Grace, *Rom. iv. 4.* 7. In this Way of Promise, the Furniture and Strength is put in the Believer's Hand, before any Duty is called for at his Hand; it is not so in the Covenant of Works. 8. In the Way of Promise, the Believer may plead, not only at Mercy's Bar, but at the Bar of Justice also; for, though the Believer cannot make God a Debtor, yet God can make himself a Debtor to a Believer by his Promise; yet so as the Lord is rather a Debtor to himself than to us: See *1 John i. 9. He is faithful and just to forgive us our Sins.* 9. That the Blessings come in the Way of the sworn Promise, it maketh them as sure as any Thing. 10. That they come in the Way of God's Promise, every Blessing we receive here, is an Earnest-penny of all that is in the Promise; for, though there be many particular Promises, yet they are all but as one Promise: Promises have every Way as near Connection as Commandments. 11. The Promises make a Man Partaker of the divine Nature, and to escape the Pollutions of the World through Lust, *2 Pet. i. 4.* 12. The Promises are for every Case; All-sufficiency, and Grace sufficient, will help even in worst and most difficult Cases. 13. Even the first Promise will make a Man Conqueror of Hell, Death, and the Devil; even that, in *Gen. iii. 15.* Many Duties will help a Man little, if the Conscience tell him, one Duty be neglected, or one necessary Circumstance of a Duty: But, one Promise, rightly apprehended, may take a Man to Heaven, though he have no more: *Abel* had no more Promises but one,

M

yet

yet by Faith he pleased God; and is not that a great and unspeakable Advantage? 14. That the Covenant Blessings are by Way of Promise, they are of free Grace, not only to undeserving but ill deserving Creatures; and how great Advantage may they have from this Consideration, who are ready to despair? 15. That they are by Promise, they come in the most alluring Way, and so are most acceptable, and, in a Sort, double Favours.

Use 1. Are the Promises so excellent Things? How blame-worthy are they who undervalue them, who think them neither good nor gracious, great nor precious, neither sure nor true, neither rich nor free? How many are they, who neither believe God's Word nor Oath? So much they declare, by their not receiving Promises, not resting on them, nor satisfied with them; they believe no more of God than they see; they do not reckon themselves the richer for having never so many Promises; it is something in Hand they seek; and yet, that something is nothing, no sure or abiding Thing.

Use 2. How dreadful is their Case who are yet under the Covenant of Works! as to any Blessing which they can expect they can have no Ground upon which they can assuredly look for any real spiritual Blessing, not being the Children of the Promise; they are at all the contrary Disadvantages, contrary to the Advantages which Believers have; for, with the Blessing they can neither receive Christ nor his Spirit: Though the Promises be generally propounded, none have Access to them, but they who are willing to quit the old Husband, the Law, and to be married to the new, even to Jesus, in the Promise, to quit that Righteousness which is of the Law, and to be subject to the Righteousness of God. He hath nothing to enable him to do, and the Law is a sore Craver; and all his Duties, not wrought by the Promise, will prove naught, and of no Profit to him at all; they are not performed in Christ.

Use 3. Are all the Blessings of the Covenant brought home to us by the Promise? How thankful should we be to God, that hath chosen for us in every Respect so good a Way of conveying Blessings to us; that by so doing

he would have the Blessings more sweet and more sure to us? He would so the more engage himself to us, and us to be more engaged to him; that he would so give all, that we should be sole Debtors to him for all; that he would dispense them so, as ever to keep us in Dependence and Expectation of more: He would have all our Mercies in a Friend's Hand, ready to be given upon Demand, so as it should be no more but ask and thou shalt have; ask and I will give thee; so with Christ, the Prince of the Covenant, *Psal. ii. 8.* and so with all within this Covenant, *Matth. vii. 7.* O! how thankful should we be, that the Blessings of the everlasting Covenant do not depend on Things to be done in Time, or to be performed by Man! They are all of them the Issue and Product of a free Promise, of great and precious Promises: They come to us, all of them, as preventing Mercies, and as so many Evidences of the precious Thoughts, which God in his free Love had of us in Eternity, as so many Manifestations of his Wisdom, Power, Holiness, Goodness, and Truth.

Use 4. This is for Confutation of that Doctrine, which maketh all the Blessings of the Covenant to come and run in another Channel, even in that of foreseen Faith or Works; so as these should have some casual Influence on him that promiseth: It is of Faith, that it might be by Grace, *Rom. iv. 16.* And it is by the Promise, that it might be by Faith; for Faith hath no other Thing to take hold on but the Promise. Such Doctrine as maketh Covenant Blessings hang upon any Thing in the Creature, would rob the Christian of all the fair Advantages, which the Believer hath by the Promises, and Blessings coming in their Way.

Use 5. It is for Reproof of many weak Christians, who, though they believe that all the Blessings of the Covenant come, and must be conveyed unto them by the Promise; yet they often seek their Peace, as it were, by the Works of the Law; while they many Times suspend their Comfort, and sometimes even their coming to the Promise, until they find something in themselves, as they call it, suitable to the Mercy; but it is, in effect,

and, upon the matter, themselves worthy of the Mercy: So they will not come to the Promise without a Price in their Hand: Ah! this were to change the Tenor and Nature of the Covenant of Grace, in some Sort, into a Covenant of Works again.

Use 6. Are all the Blessings of the Covenant conveyed unto us by Promises? Then it shall be our Wisdom to provide ourselves well, and to treasure up unto ourselves good Store of these rich and free, both great and precious Promises: So we may come to be more rich than if we had all the Gold, and precious Things of both the *Indies*. There will be Need of much Care in this, and of no little Art also, I mean, the Art of Faith. (1.) There would be treasured up general Promises, such as these, *I will be thy Shield, and exceeding great Reward*, Gen. xv. 1. *I am God all-sufficient*, Gen. xvii. 1. *I will surely do thee good*, Gen. xxxii. 12. with that, in Rom. viii. 28. *All Things work together for good to them that love God*; and that, in Heb. xiii. 5. *I will never forsake*; and before all these, that Promise, of which I intend to speak, as the Sum of all Promises, *I will be thy God*. (2.) Treasure up these Promises, which are for securing our spiritual Estate, such as these for the Pardon of Sin, for Sanctification, and Perseverance; particularly these three great and new Covenant Texts, *Jer. xxxi.* from ver. 31, to 38. *xxxii.* from ver. 37, to 42. and *Ezek. xxxvi.* from ver. 24, to 31. And you may gather and add to these, the many great and precious Promises made to Christ and his Church, which are scattered in *Isaiah*, and other Prophets. (3.) Treasure up particular Promises made to particular Cases, more specially to the Cases of Affliction or Temptations, inward or outward. (4.) You may treasure up, in the last Place, Promises for temporal Blessings.

S E R M O N XIX.

ON THE GOSPEL COVENANT:

On the SUM of COVENANT BLESSINGS in
the Mother Promise, *I will be your God.*

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE have told you, that all the Blessings of the new Covenant do lie in, and are conveyed unto us, by Promises: Now, before I come to speak more particularly of the Blessings of the Covenant, in their particular Promises, I present unto you, in one Promise, the Sum of all the Blessings of the Covenant: It is in a short but most yea all-comprehensive Word, *I will be your God.* This is our great Charter, and our Lord's great and full, but most free Obligation: All Blessings are in it; as, on the other Part, *and ye shall be my People*; all the Christian his Duties are summed up in that.

The Doctrine is, *This is the great Blessing of the Covenant, and all the Blessings of the Covenant are comprized in it, that the great Lord hath been pleased to bind himself to be a God to his People.*

So, in *Exod. vi. 7. I will take you to me for a People, and I will be to you a God.* In *Jer. xxxii. 38. And they*

shall be my People, and I will be their God; and, in Ezek. xxxvii. 27. My Tabernacle also shall be with them; yea, I will be their God, and they shall be my People; and, in 2 Cor. vi. 16. I will dwell in them, and walk in them, and I will be their God, and they shall be my People: The great Enagagement, and greatest Blessing is this, I will be their God.

For clearing this, I shall, First, more generally open this great Treasure unto you; and after, more particularly shew you, how great Things are in it.

As to the First, This is the great Promise, the Mother Promise, which hath all other Promises and Blessings, as it were, in its Womb: It is the Promise of Promises this, 1. Because of All sufficiency in it; if the Lord be God to a People, he will be all Things to them: These are but poor Promises, in comparison, that of *Balack to Balaam, Numb. xxii. 17. I will promote thee to very great Honour, and I will do whatsoever thou sayst unto me; and that of Herod to the Damsel, in Mark vi. 23. and that of the Devil to Christ, in Matth. iv. 9. half a Kingdom! yea, and all the Kingdoms of the World, what are they to this? There is much in that of Exod. xxiii. 19. I will make all my Goodness pass before thee. O! but there is much more in this, the Father ours, 2 Cor. vi. 18. the Son ours, Hos. ii. 19, 20. the Spirit ours, 1 John iii. 24. all Things ours, 1 Cor. iii. 21. 2. There is Propriety in this Word, a Propriety in God. O! there is much in that Word, *my Lord and my God, John xx. 28. My Beloved is mine, Cant. ii. 16. God even our own God shall bless us, Psal. lxvi. 7.* 3. There is infinite Goodwill in it, *I will be your God: What Expression of Goodwill is there, or can there be, like unto that? It hath all Goodwill in it, it hath the Engaging of all that is in God to be ours.* 4. There is no Promise that will give Satisfaction to a Believer; nay, nor all the Promises together, without this one, that God will be his God: Nothing will fill his Heart or Eye but this, the Idolater could say, in *Judg. xviii. 24. Ye have taken away my gods, and what have I more?**

On the GOSPEL COVENANT. 183

As to the Second, more particularly, to shew you what there is in this great Promise, *I will be your God*; take it thus, 1. Who have him their God, they have him one God: It is the Proclamation, in *Deut. vi. 4. Hear, O Israel, the Lord our God is one Lord*: He is so one, as there is none beside him, *Isa. xlv. 8. There is none else, and none like him, Isa. xlv. 9. There is no other God that can deliver as he doth, Dan. iii. 29.* Many Benefits in this, 1st. So he is the true God, *Deut. iv. 35.* 2^d. As such, he is one Fountain of all our Good. 3^d. He is but one Lord and Master; and none is able to serve two Masters. 4th. As one, he is the alone Soul's Rock, called *the Rock of Israel, 2 Sam. xxiii. 3. none besides him, and no Rock like him, 1 Sam. ii. 2.* And the Soul's Rest, *Psal. cxvi. 7.* 5th. The only matchless One in keeping Covenant, 1 *Kings viii. 23.* and terrible to Covenant Breakers, in *Deut. xxxii. 39, 40, 41.*

2. He is an all-sufficient God, *Gen. xvii. 1.* He giveth to eat sufficiently, and durable Cloathing, *Isa. xxiii. 18. He satiateth the Soul with Fatness, and his People with Goodness, Jer. xxxi. 14.* Our Sufficiency is not only of and from him, *2 Cor. iii. 5.* but All-sufficiency in all Things, *2 Cor. ix. 8.* And it cannot be otherwise; for, 1st. He is self-sufficient; so, he may easily suffice us. 2^{dly}, All Good which is scattered in the Creatures, is eminently in him, and infinitely more, and all united. 3^{dly}, He is and hath to dispense all spiritual Good, suitable to immortal Souls. 4^{thly}, The Happiness designed by Covenant, requireth no less than an all sufficient Good. 5^{thly}, It is his sole Prerogative, to be an universal Good, answering all Needs, Wine, Bread, Milk, and Honey, *Isa. lv. 1, 2.* and communicating all Good, *Gen. xv. 1.* and *Deut. xxviii. 11, 12.* And, to make up all Losses, *2 Chron. xxv. 9.* And to do, and work whatever he pleaseth, to the perfecting of his Work; nothing can oppose him in his Way, *Zech. iv. 7.*

3. This is a wonderful and rich Advantage, that all they, to whom the Lord communicateth his All sufficiency, he doth it wonderfully; *He giveth Grace and Glory, and withboldeth no good Thing, Psal. lxxxiv. 11. He is*

good, and doth good, *Psal. cxix. 68.* His Name is, that he doth still give more Grace, *James iv. 6.* 1st. He giveth freely, *Rom. viii. 32.* 2^{dly}, Most liberally, and upbraideth not, *James i. 5.* 3^{dly}, Constantly, as an ever flowing Fountain, and Well of living Waters, *Jer. ii. 13.* And if any ask, how he cometh thus to communicate so freely and so fully, I answer, 1st. His good Pleasure, it pleaseth him so to do. 2^d. So he seeketh to shew forth his own Praise, and to advance the great Design of glorifying his Grace, *Isa. xliii. 21.* and *xliv. 23.* 3^d. In the Covenant the Lord hath promised to communicate of his Goodness. 4th. All true Goodness is in its Nature communicative of itself.

4. To whom the Lord is God, he communicateth all his Goodness most certainly, because he doth it independently, and from himself; *for of him; and through him are all Things*, as well as *to him*, *Rom. xi. 36.* This he doth manifest, in many and divers Ways, 1st. In the Want of Means; so, in *Deut. xxxii. 10.* *He found him in a desert Land, and in the waste howling Wilderness, in ver. 12.* *The Lord alone did lead him, and there was no Brange God with him;* and, in *Isa. xli. 17, 18.* *When the poor and needy seek Water and there is none, and their Tongue faileth for Thirst, I the Lord will bear them, I the God of Israel will not forsake them; I will open Rivers in high Places, and Fountains in the midst of the Valleys; I will make the Wilderness a Pool of Water, and the dry Lands Springs of Water.* 2^{dly}, In the midst of Means, all is from him, for without him Means can do nothing; it is his Blessing that maketh them work; see *Hag. i. 6.* without him, much sown and little brought in; eating, and not enough: The prosperous Seed, and the Vine giving Fruit, the Heavens their Dew, and the Ground its Increase, is all from him, *Zech. viii. 12.* 3^{dly}, Extraordinary Means do evidently prove this. Bread from Heaven, *Exod. xvi. 12, 15.* So do weak Means, such as Priests Rams Horns, *Josh. vi. 13, 20.* Gideon's Trumpets, with his three hundred Men, *Judg. vii. 7, 16.* not able to reach the End. 4^{thly}, The multiplying of a small and inconsiderable Thing in the Use, as of the Barrel of Meal,

Meal, and Cruize of Oil, 1 *Kings* xvii. 14. the Pot of Oil, 2 *Kings* iv. 2. to 8. 5^{thly}, When the same Mean shall have divers Effects; the same Bread, one shall eat and not have enough, *Hos.* iv. 10. others eat and are satisfied, *Joel* ii. 26. If it be asked, why he worketh so independently? I answer, 1st. When he worketh by Means, many Times either his Glory is veiled, or he is robbed of it, and he will have none sharing with him in that, *Isa.* xlii. 8. 2^d. He will have it known that he is not tied to Means. 3^d. He would have the Blessings the more comfortable, by making them immediate, all as Gifts from the Prince's own Hand, *Ezek.* xvi. 11. Salvations brought forth by his own Hand, *Deut.* xxxiii. 26.

5. As the Lord is a God unto all whose God he is; so he is a God over them, to rule them; and there are manifold Advantages and Blessings, in that they are well ruled, over whom and to whom God is Governor, *Psa.* xxii. 28, 29, 30, 31. Christ God over all, *Rom.* ix. 5. maketh a blessed Condition; He will so make those who are his People high above all Nations, in Name, in Praise, and in Honour, *Deut.* xxvi. 19. and will be above their Enemies, even in that wherein they deal most proudly, *Exod.* xviii. 11. The Lord's People have many Benefits, by having God over them: 1st. They have him so, a Deliverer from other Lords, *Isa.* xxvi. 13. and from all their Enemies, *Luke* i. 74. 2^{dly}, One subduing them to himself, their Will to his Will. O! it is well when it is so; and subduing all their Iniquities, *Micah* vii. 19. 3^{dly}, In guiding, directing, and leading them, *Psa.* xxv. 9, 12. *Isa.* xxx. 21. and xlvi. 17. He leadeth with much Compassion, *Isa.* xl. 11. Now, it is a blessed Thing to be thus under his Counsel and Conduct: 1st. If it be otherwise, Men are in a woful and cursed Case, under the Power and Guiding of Satan, *Acts* xxvi. 18. serving divers Lusts, *Tit.* iii. 3. or, which is the worst of Curses, given up and over of God, *Rom.* i. 26, 28. 2^d. They are under an Impossibility of ruling and guiding themselves; they can go astray like Sheep, but cannot return unless the Lord seek them, *Psal.* cxix. 176. their Way is not in themselves; it is not in Man to direct

rect

rect his own Steps, *Jer. x. 23.* 3d. If God quit the Guiding, there will be none else to guide, *Isa. li. 18.* 4th. As in following his Counsel and Conduct, they may find Rest for their Souls, *Jer. vi. 16.* So in not following it, no Peace at all; *There is no Peace to the wicked, Isa. xlviii. 22. and lvii. 21.*

6. There are manifold Blessings and great Blessedness in this, that People have the Lord to be their God, he will be a God still owning and pleading Interest in them; so, in *Isa. xliii. 1. I have called thee by thy Name, thou art mine;* and, in *Ezek. xvi. 8. Yea, I swear unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine;* and, in *Cant. viii. 2.* he saith, *My Vineyard which is mine is before me:* O! there be rich Blessings in this: 1st. There will be none to own us as he doth; none but their own Advantage, and our Hurt. 2dly, None will own us so particularly. and with so much Respect: He owneth his People as his Inheritance, *Isa. xix. 25.* his Church as his Vineyard, *Isa. xxvii. 2.* as his peculiar Treasure, *Exod. xix. 5.* 3dly, He owneth so, as that he will plead the Cause of his People thoroughly, in *Jer. l. 34.* 4thly, He owneth so, as never to disown again, never to give a Bill of Divorcement, *Isa. l. 1.* his Betrothing is for ever, *Hos. ii. ver. 20, 21.*

Use 1. Comfort from this, that the Lord communicateth his All-sufficiency to all those to whom he is God. O! it is a rich Advantage, that the covenanted All-sufficiency is made communicable to Creatures; it is but little that is here communicated, to that which shall be: (1.) Here, by Creatures and Senses, there, immediately from the Lord to the Soul. (2.) Here, the Object, if communicated to the full, would destroy the Faculty, not so there. (3.) Here, Sense of Wants sweeteneth Mercies; there Fulness breeds Delight, and no Loathing. (4.) Here, Graces do not act always, never fully; there, no Cessation, Interruption, nor short-coming. (5.) Good here is but in the Promise and the Seed; there, in full Communication. (6.) Here, Thoughts are hardly raised unto good; there, all will be easy Work. (7.) Here, Mercies

Mercies are neither fully known nor improved; there, known, enjoyed, and worn as Crowns. (8.) Here, all Desires have not Things proportioned unto them; there, Desires shall be fully answered and proportioned, so as a Man shall desire nothing but what he hath, and want nothing of that which he desireth. (9.) Here, nothing so certain but it may be losed, in whole or in part; there, no Loss at all. (10.) Here, Communication is by Creatures and Ordinances; there, all immediately from God himself.

Use 2. The Misery of those that have not the Lord to be their God; they have not one God to settle upon; their Heart is divided amongst many Things; and so is their Lot cast as uncertain amongst these many Things; but the Believer's Lot is both more certain and more sweet; he hath but one God, as one Rock to rest upon, out of which, he sucketh Honey, *Deut. xxxii. 13.* one and ever running Well, from which he may ever fetch both his Necessaries and all his refreshing Comforts; he hath but one Heart, *Jer. xxxii. 39.* looking to one Object, that he may be saved, *Isa. xlv. 22.* he pleadeth, and may well plead forth all his Mercy from God, as the one and only God, *Isa. xxxvii. 20.* (1.) They who have not the Lord to be their God, they can never have Contentment, because they never can have Sufficiency; their many gods are so far from being sufficient for all Things, that they can be sufficient for nothing; but, O! the sweet Contentment and Satisfaction the Soul hath, which hath the Lord to be their God; they may chide their Souls from all disquieting Thoughts; why? God is their God, they shall yet praise him, *Psal. xlii. 11.* They may be as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all Things, *2 Cor. vi. 10.* They have learned, or may come to learn, that great Lesson, in *Phil. iv. 11.* in every Estate to be content: They are the happy People indeed, whose God the Lord is, *Psa. xxxiii. 12.* But, if any think it is not seen so, let such remember, 1. The Time of full Enjoyment is not come. 2. They must not judge the Saints by the outward Estate only, but by the inward also. 3. Believers have more Satisfaction

Satisfaction in little, than others in much, *Psa. xxxviii. 16.* 4. When they are under greatest Necessity, they believe it to be the only best. (2.) They who have not the Lord their God, as they use to depend on Means and Instruments, so when these are away, their Hope is gone; but, who have the Lord to be their God, they are not discouraged in the disappearing of Means: See *Abraham* in his great Strait, *Gen. xxii. 14.* He called the Place *Jebowah-jireh*, from his Experience of the Lord's finding out the Means; *In the Mount of the Lord*, said he, *it shall be seen*: See *Habakkuk* also, in *chap. iii. 17, 18.* *Although the Fig Tree blossom not, and there be no Fruit in the Vine,—yet I will rejoice in the Lord, I will joy in the God of my Salvation*: The Believer knoweth that the Lord can save by himself, *Hos. i. 7.* he seeth God in every Mean, and taketh all as coming from himself; yea, as he expecteth all from him, so he taketh him for all, saying and singing with the Psalmist, in *Psal. lxxiii. 25.* *Whom have I in Heaven but thee? and in Earth I have desired none beside thee.* (3.) Woful is their Case, that have not the Lord to be their God; they are under ill Guiding, like masterless Men, or ill served for a Master. O! but Believers that know how weak and foolish they are; and, together with this, know all the Evils of their Heart, they will prize the Tutorship of the Covenant as much as all the Blessings of the Covenant, to have Christ ruling and reigning over them. (4.) Dreadful is and shall their Case be, who have not the Lord to be their God, so as to own them in their greatest Distress; nay, which is worse, even then to disown them when they plead most an Interest, *Matth. xxv. 12.* and *Luke xiii. 25, 26, 27.* O! but it will be well with those that have the Lord their God; God will know their Souls in Adversities, *Psal. xxxi. 17.* and own them in that Day when he shall make up his Jewels, *Mal. iii. 17.* Use 3. Are all Covenant Blessings summed up in this one, to have the Lord to be our God? then, (1.) We would strive to make sure of this one Blessing for all; and this we may do, 1. If we put away strange gods, *Psal. lxxxi. 9.* 2. If we receive Christ, as he is offered

in the Covenant, and will but kiss the Son, 1 Cor. i. 30. with *Psal. ii. 12.* 3. If we will but yield ourselves to God, as in 2 *Chron. xxx. 8.* 4. If in our Carriage we will still remember that, in 1 Cor. vi. 19, 20. that *ye are not your own, but bought with a Price*; and that, in 2 Cor. vi. 17, 18. to *touch no unclean Thing.* (2.) And more particularly, we would try and search whether the Lord be our God, and we taken him to be so; know it, 1. By taking him as he offereth himself upon his own Terms. 2. If we come to apprehend him with much Sense of Emptiness, Unworthiness, and Sinfulness. 3. If we have taken him to be our God, of free Choice, and with a very willing Heart. 4. If all our Portion and Stock be in him, and all is but as Dung to him, *Phil. iii. 8.* 5. If there be a cleaving to him with Purpose of Heart, *Acts xi. 23.* and we purpose to abide with him, *Hos. iii. 3.* 6. If there be a Throne for him in the Heart, universal and unlimited Obedience. 7. If there be a Spirit of Grace and Supplication, *Zech. xii. 10.* that Spirit of Adoption, which teacheth Men to cry, *Abba Father, Rom. viii. 15.* 8. If there be sanctified Crosses. 9. If spiritual Comforts be chiefly of Price. 10. If we be on the Lamb's Side, *Rev. xiv. 1.* especially know if the Lord be your God, by this, whether you have submitted to him as Governor; this may be known, 1st. If you have come to a willing Subjection: None grieve that are under his Scepter, unless it be for this, that they are not more under it. 2^d. If thou believe, that not only to doing of Service, but in doing it, there is great Reward, *Psal. xix. 11.* you love not so much the Service for the Reward, but the Reward for the Service. 3^d. If the Obedience be universal, if the Pleasure, Profit, or Life of any Sin be stood for, he is not acknowledged as Lord. 4th. If the Heart go beyond the Reach of Flesh and Blood, and be swayed far beyond its own Inclination, as in *Ezek. iii. 14.* the Prophet goeth in Bitterness and Heat of his Spirit, the Hand of the Lord is strong on him. 5th. If Peace be commanded, 1. In cross Dispensations, *Lev. x. 3.* 2. In delayed

delayed Promises, *Mic. vii.* of thriving Adversaries, *Psa. xxxviii.* 13, 19.

S E R M O N XX.

ON THE

GOSPEL COVENANT:

On REPENTANCE, the first BLESSING of the
COVENANT.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

HAVING spoken to the Blessings of the Covenant in general, as they are summarily comprehended in that great and Mother Promise, *I will be your God*; I proceed unto the particular Blessings thereof. And I begin at Repentance, for it is the first gracious Work and Effect of free Grace which appeareth in the self-lost Sinner; in this is Conversion, and effectual Calling: Repentance is the first Thing called for in the Gospel Call, *Mark i.* 15. and it is the first Gospel Blessing which the exalted Prince giveth, *Acts v.* 31. It was that which *John* preached, *Matth. iii.* 1, 2. and it was that which the Apostles first took notice of in the Conversion of the Gentiles, *Acts xi.* 18. that *the Lord had given them Repentance unto Life*. It is prophesied of and promised in the old Testament, as a Spirit of Mourning, *Zech. xii.* 10.

I in-

I intend not to speak either of this, or any other Covenant Blessing, directly and to the full, but only as they are excellent Blessings, and covenanted Blessings: 1st, Of their precious Worth. 2^d, Of our Right by Promise, and so by Covenant unto them.

As to this Repentance, you know it is a precious Grace, which the Covenant of Works cannot give: It is a Gospel Grace, a Gift from the exalted Prince, whereby, a Soul made sensible of Sin and Misery, upon some Discovery of the Mercy of God in the Mediator, turneth from Sin, with a holy Hatred and Indignation against it, and godly Sorrow for it, unto all Righteousness. I shall speak of it only under the Notion of Gospel-mourning for Sin; which will bring necessarily with it, Gospel-turning from it.

1. Then, this Gospel mourning, or, Repentance, is an excellent Covenant Blessing; yea, there is a Blessedness in it, in *Matth. v. 4. Blessed are they that mourn*: No mournful Condition will make a Man happy, unless he have this Gospel-mourning. The Excellency of it is seen, 1st. In the gracious and blessed Estate into which it bringeth a Soul, by a marvellous Change from the worse to the better, as, *First*, It bringeth a Man from a State of Darkness into a State of Light, of marvellous Light, 1 *Pet. ii. 9. Secondly*, From the Power of Satan unto God, *Acts xxvi. 18. And, Thirdly*, From the Power of Darkness into the Kingdom of the dear Son of God, *Col. i. 13. 2.* The whole blessed Trinity hath a Hand in this Work, and a gracious Dealing about this repenting and mourning Soul: God giveth Repentance unto Life; the exalted Prince giveth it, and the Holy Spirit worketh it: And then, while a Soul is under this Exercise, God is very near with his Comforts; so, in *Isa. xl. 1, 2. Comfort ye, comfort ye my People, speak comfortably to Jerusalem*: And, in *Isa. lxi. 1, 3. Christ is anointed to preach good Tidings to the meek, to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound,—to appoint unto them that mourn in Zion, to give unto them Beauty for Ashes, the Oil of Joy for mourning, the Garment of Praise for a
Spirit*

Spirit of Heaviness; yea, it is one of God's Names, and special Works; *he comforteth those that are cast down*, 2 Cor. vii. 5. 3. The Excellency of this Blessing, the repenting and mourning Frame, appeareth in this, that the Lord loveth to dwell with such; so, in *Isa. lvii. 15*. *Thus saith the high and lofty One, that inhabiteth Eternity, whose Name is holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones.* 4. In this, that the Lord promiseth unto it great Joy; so, in *Psal. cxxvi. 5, 6*. *They that sow in Tears shall reap in Joy: He that goeth forth and weepeth, bearing precious Seed, shall doubtless come again rejoicing, bringing his Sheaves with him;* and, in *Isa. xxxv. 10*. *The ransomed of the Lord shall return, and come to Zion with Songs, and everlasting Joy upon their Heads; they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away:* The Place hath Reference to the Days of the Gospel, and to Gospel Work; and, in *Luke vi. 21*. *Blessed are ye who weep now, for ye shall laugh;* and, in *John xvi. 20, 24*. it is promised unto such, that *their Sorrow shall be turned into Joy, and that their Joy shall be full*: Besides, Knowledge is promised to such as are meekened by Repentance, *Psal. xxxv. 9*. and Protection: When there is a decreed Destruction, who sigh and cry for the Abominations are marked and preserved, *Ezek. ix. 4*. The Hearing of Prayer is also promised to such as humble themselves, and turn from their wicked Ways, 2 *Chron. vii. 14*. and, in *Psal. xxxiv. 17, 18*: such cry and the Lord heareth, and delivereth them out of all their Troubles: The Lord is nigh unto them that are of a broken Heart, and saveth such as be of a contrite Spirit. 5. The Excellency of this Blessing may be easily seen and taken up, from the Plague and Misery of the contrary, that woful and cursed Impenitency: Ah! what a Plague is there in that impenitent Heart, which treasureth up Wrath, *Rom. ii. 5*. a Heart that cannot repent, as the Word beareth, a Heart hardened from God's Fear, *Isa. lxiii. 17*. 6. The Excellency of it may appear from the Rarity of it, and Difficulty either to attain

or maintain it, and Satan's great Malice against it, either keeping Men altogether from it, or teaching them to feign and counterfeit it. 7. Its Excellency is seen from the excellent Fruits of it, such as, 1st. Softness and Tenderness of Heart, such was in *Josiah*. 2^d. Precious Communion with God: The Lord can have no Communion with Souls, how long they abide in Darkness; but when they come to the Light, he that dwelleth in Light doth dwell with them, 1 *John* i. 5, 6, 7. 3^d. Burden-bearing with others, who have felt the Pangs of the new Birth, will be very compassionate towards those that travel of the like Pain. 4th. Watchfulness against Sin for afterwards.

Use 1. Hence may appear the Folly and Misery of those who will chuse to abide rather in the State of Sin and Impenitency, than to come under this rare Covenant Blessing, Repentance unto Life; they chuse rather that Laughter which is Madness, *Eccl.* ii. 2. than that Repentance which is unto Salvation, *Acts* iii. 19.

Use 2. Ye would set about to get this Grace, who may know that you never had it; and to have the lively Exercise of it, you that have it: To the first I say, they must labour, (1.) To see a Need of Repentance, and not be like these, in *Luke* xv. 7. (2.) They would suffer the Word pass upon them, both in the Law-work unto Conviction and Terror, and in the Gospel-work unto Heart piercing and melting: They would listen to the Preaching of Repentance, and improve their Baptism unto Repentance; for it is the Baptism of Repentance, *Mark* i. 4. (3.) They would especially go to Christ, who is the exalted Prince for the same End that he may give Repentance. To the second Sort I say, you that desire to maintain a lively Exercise of Repentance, (1.) You shall do well to meditate much, and exercise Faith upon the Death of Christ, that you may have Fellowship with him in his Death, *Phil.* iii. 10. so, mourn for him whom you have pierced, *Zech.* xii. 10. (2.) You would join yourselves much in Company with those that walk mournfully before the Lord, *Mal.* iii. 14. though sometimes the Temptation may say, it is in
N vain,

vain. *It is better to go into the House of Mourning, than to the House of Feasting, Eccl. vii. 2. saith Solomon. Weep with them that weep, saith Paul, Rom. xii. 15. (3.) Mourn with and for Zion, Isa. lxvi. 10. That will not only bring forth Joy in its Season, but maintain within the Soul a mournful and tender Frame of Heart.*

Use 3. Matter of Thankfulness, to those that have the mourning and tender Heart, though they cannot command always a weeping Eye. (1.) Tears are no necessary Part of Repentance. (2.) In many, they are rather complexional than from Grace; so, they are to be found most in these of most tender Complexions, Children, Women, old Persons. (3.) Who are recorded in Scriptures to have had most of Tears, had more than ordinary Exercise; so it was with David, Peter, Mary Magdalen, or in extraordinary Times, Judg. ii. 4, 5.

Use 4. If Repentance be so rare a Gift, and mourning for Sin be so rich a Blessing, and Work of the Spirit; then, they are worthy to be reprov'd, who look upon Mourners for Sin as Men of no Spirit, or of base Spirit, and yet will count them Persons of great and good Spirit, who shed Tears of Despair and Revenge: Sure the Righteous are of an excellent Spirit; and in this mourning Spirit there is Excellency; for, in it, 1. A Man exalteth God highly in his Mercy, and in the Riches of his Grace. 2. He exerciseth much of the precious Graces of Faith and Love: In it, 3. He overcometh much Sin and Corruption. 4. He is Master of himself, and converseth with God in it. 5. He purifieth himself thereby. 6. He is strongest so, against Satan and his Temptations.

As to the Second, That this Repentance and Gospel-mourning is a covenanted Blessing, and promised in the new Covenant, I prove it thus, 1. From Scripture, it is prophesied and promised, in Jer. l. 4, 5. in the Gospel Days, it is said of the Children of Israel, and Children of Judah, that they shall go and weep, go and seek the Lord their God; and this they shall do, when they are to join themselves to the Lord in a perpetual Covenant. In Ezek. xx. 43. it is prophesied and promised, that they

they shall remember their Ways and Doings, and loath themselves; and, in *Ezek. xxxvi. 26.* it is promised, that the Lord will take away the stony Heart out of their Flesh, and give them an Heart of Flesh; and, in *Zech. xii. 10.* a Spirit of mourning is promised in and with that Spirit of Grace and Supplication; and, in *Acts xi. 18.* Repentance is by a Gift and Grant: And, though it will be found of some, that they shall never get Repentance; and it may be said of others, it will be a great peradventure, if God ever give it unto them, *2 Tim. ii. 25.* yet the Lord will keep it back from none that see a Need of it, and are earnest to have it. 2. It is a certain and surely covenanted Blessing, because it is the great Design of the Covenant, and the End of Christ's Exaltation, in *Acts v. 31.* 3. This Repentance cannot come any other Way but by Grace, and a free Promise; so, by the Covenant of Grace: There is nothing for it in the Covenant of Works, *Ezek. xx. 11.* and *xviii. 1.* And next, who are yet abiding in black Nature, they will never think upon it; such are all Fools, and they make a Mock of Sin, *Prov. xiv. 9.* And Hypocrites may well howl like Beasts for Corn and Wine; but they will be still rebelling against the Lord, *Hos. vii. 14.* they may well be cut to the Heart, *Acts v. 33.* but they will never be pricked and pierced in a kindly Way, until the Gospel come with the Spirit of Promise. 4. It is promised, that, under the Gospel, there shall be a pure Offering offered up unto God, from the rising of the Sun even to the going down thereof, *Mal. i. 11.* and a contrite and broken Heart is amongst the first in these Oblations and Sacrifices, *Psal. li. 17.* 5. The great Blessing of Conversion is promised, in *Isa. i. 27.* *Zion shall be redeemed with Judgment, and her Converts with Righteousness:* And the Work of Repentance is not only that which advanceth the Work of Conversion, but the whole almost of it; at least, it endeth in it, *Repent and be converted, Acts iii. 19.* 6. Looking on Christ as pierced by us, and pierced for us, is promised, in *Zech. xii. 10.* and that causeth bitter Mourning; so, Gospel Repentance, and that Sorrow which is after a godly Sort, *2 Cor.*

vii. 9. 7. Multiplied Pardons are promised, in *Isa. lv.* 7. *I will abundantly pardon*, is, I will multiply to pardon: Now, the Sense and Experience, that much is forgiven to a Soul, will make abundant Weeping, as in that Woman, the Sinner who washed Christ's Feet with her Tears, and wiped them with the Hairs of her Head, *Luke vii.* from *ver. 36*, to *47*. 8. Comforts are promised; so, Gospel-mourning; for it is the only Subject capable of Gospel-consolation: Healing, and Restoring of Comforts, is promised, *Isa. lvii.* 18. yea, Christ was anointed and sent into the World to comfort such, *Isa. lxi.* 3. If there were none such as had Need of his Consolations, he should want a great Part of his Errand into the World.

Use 1. Terror to those that live without this Covenant, and are not so much as thinking to take hold on it: They, abiding such, cannot rationally expect to have any Thing of this great Blessing of Repentance given unto them, to have any Thing of this Gospel-mourning: They can do nothing but harden their own Hearts, as *Pharaoh* did, *Exod. vii.* 13, 22, &c. both harden their Hearts, and stiffen their Necks, as did *Zedekiah*, from turning unto the Lord, *2 Chron. xxxvi.* 13. yea, they will make their Hearts as an Adamant-stone, lest they should hear the Law, and the Words which the Lord sendeth unto them, *Zech. vii.* 12. Though the Word be like as a Fire, and like a Hammer which breaketh the Rock in Pieces, *Jer. xxiii.* 39. it hath no Power with such Men, neither shall it prevail with them, so much as to see a Need of Repentance.

Use 2. Be instructed from this, to fetch all your Mourning for Sin, and Gospel-repentance, from the Covenant of Grace: If we know it aright, we will never think to have it another Way, or to fetch it from another Quarter: And that you may know it, take it thus, (1.) It is a godly Sorrow; it is after a godly Manner, and after a godly Sort, *2 Cor. vii.* 9, 11. a Sorrow, chiefly upon this account, that God is wronged and dishonoured. (2.) It must be a Sorrow, looking at Christ; a Mourning, which ariseth from serious looking at him, and the Wrongs which we have done to him, first and last, 1.

For

On the GOSPEL COVENANT. 197

For our undervaluing of his Blood and Person. 2. Because of our sinning against the Word of his Grace, so called in *AA's* xx. 32. How often hath he thereby most compassionately and tenderly invited us to his Grace, Mercy, and Peace, and we have slighted the Offers? O! this should wound us deeply. 3. Because of our sinning against the Seals of his Grace: Did he not engage and meet us early with his Love? Hath he not often admitted us unto his Table as Friends? and that we should have lifted up our Heel against him, how should it grieve us! 4. For that we have sinned against the Interest of Christ, which he hath in his Church and Members, in so little Appearing for him and his People; and some persecuting him in his Members, as *Paul* did, *AA's* ix. ver. 4, 5, 6. 5. For that we have sinned against his kind and fatherly Chastisements; so did *Ephraim* bemoan himself, that he should have been as a Bullock unaccustomed to the Yoke, when the Lord chastised him, *Jer.* xxxi. 18. 6. For that we should have sinned so much, and so miserably requited and rewarded him for his manifold Blessings bestowed on us, and the great Things which he hath both done and suffered for us. (3.) Our Gospel-mourning shall be known to be true, if it be a great and bitter Mourning, 1. For the Bitterness of Sin, *Jer.* ii. 19. 2. Under the Bitterness of Wrath, as finding God writing bitter Things against us, *Job* xiii. 26. 3. Bitter, as for the greatest Loss, more than of an only Son. 4. Bitter, because of the bitter Cup which our Sin made Christ to drink, *Psal.* lxxix. 21. 4. Right Gospel-mourning hath much of that Brokenness of Spirit in it, which maketh us fit Patients for Christ the Physician, *Psal.* cxlviii. 3. 5. It must have, not only a Dislike, but a perfect Hatred of Sin, a Hatred of it, more than of the Devil; and no Hatred of the Devil, or of any Thing else, but for it; such a Hatred as may have joined with it a Self-loathing. 6. There must be a kindly parting, or rather, a departing from it, with a holy Indignation, and a turning to the Ways of God, with great Desire, and most earnest Delight.

Use 3. Comfort to weak and much tempted Christians, who have Satan, while he tempteth them to despair,

suggesting this unto them, you shall never get Repentance: May not Christians, from that which is said, reply unto him, Nay, Satan, thou art a Liar, I take hold on the everlasting Covenant; and Repentance is a covenanted Blessing; why may I not be as free to expect a free Gift as others? Is not Christ an exalted Prince for this very End, to give Repentance to such an one as I am?

Use 4. Reproof to those, who think to fetch Repentance, and Gospel-mourning, from their own weak and vain, yea, and unclean Hearts; and that they can do this when they will, and upon this do delay it: Ah! it is not in their Power, nor can they have of themselves a Heart unto it, though it were in their Offer, and so, as it were, in their Hand, *Prov. xvii. 16.* Ah! there is no Strength nor Skill in us to compass or command such a Blessing; and therefore we should be so far from delaying Repentance, that we should hasten to it, upon these Considerations, (1.) We are commanded so to do, and to do it instantly and peremptorily; *To Day if we hear his Voice, we must not harden our Hearts, Psal. xcvi. 7.* but we must seek the Lord while he may be found, and call upon him while he is near, *Ija. lv. 6.* (2.) There is too much Time spent already; we should be now reckoning, as in *1 Pet. iv. 3.* *The Time past of our Life may suffice us to have wrought the Will of the Gentiles.* (3.) Delay doth make it both difficult and dangerous, *Prov. i. 24, 27.* and *Rom. ii. 4, 5.* (4.) Repentance is a Gift, so it should be taken, when it is offered. (5.) Repentance would be not only embraced, but carefully exercised, because it would make all our other Works the more easy.

S E R M O N XXI.

ON THE GOSPEL COVENANT:

On FORGIVENESS of Sin, the second BLESSING
of the COVENANT.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE go now to the second Blessing, and great Blessing of the Covenant, Forgiveness of Sin: Repentance is unto Remission of Sins, *Mark i. 4.*

In speaking to this, I propound these three Things, First, To shew you what this Forgiveness of Sin is. Secondly, How great and excellent a Blessing it is. Thirdly, How it is a promised and covenanted Blessing.

As to the first, What this Forgiveness of Sin is; know it, 1st, By the Names which the Holy Ghost giveth unto it: The *Hebrew* Name beareth, the taking off of a heavy Burden; and who come to be sensible of Sin, will find it a heavy Burden, until it be lifted off: The *Greek* Name of it beareth, the dismissing or letting of a guilty Man go, letting him pass free; and is not that a Mercy and Blessing indeed? 2^{dly}, Look to the Scripture Phrases which do express it: 1. Pardoned Sin is said to be covered: *Blessed is the Man whose Sin is covered, Psal.*

xxxii. 1. Sin maketh naked ; but Forgiveness of Sin doth cover both the Sin and the Sinner. 2. It is said to be blotted out: Sin is a Debt, running upon the score; but Forgiveness doth blot it out; so, in *Isa. xliii. 25. I, even I am he, that blotteb out thy Transgressions for mine own Sake.* 3. It is said not to be imputed nor charged upon the Sinner, when it is once pardoned, *Psal. xxxii. 2.* 4. It is said to be scattered as a thick Cloud, *Isa. xlv. 22.* but Sin unrepented covereth and darkneth the Soul, like a thick Cloud, and covereth, as it were, God with a Cloud, that Prayer cannot pass through, *Lam. iii. 44.* but Sin, when it is once pardoned, the Cloud is dissipated. 5. It is said to be cast behind the Lord's Back; so, *H Ezekiah, in Isa. xxxviii. 17.* doth profess so much, that the Lord had cast all his Sins behind his Back: It is dreadful, when the Lord doth set the Iniquities of Men before his Face, and their secret Sins in the Light of his Countenance, as in *Psal. xc. 8.* but when Sin is forgiven, it is then as if it were cast behind his Back. 6. It is said to be cast in the Depths of the Sea, *Mic. vii. 19.* so it is put far away out of sight, and no more to be looked after. 7. It is said not to be seen by the Lord; and then it is, as if it were not at all, *Numb. xxiii. 21.* 8. It is said to be taken away, as, if they were sought for never so much, there shall be none of them; yea, by most diligent Search, they shall not be found, *Jer. l. 20.* 5dly, You may know what Forgiveness of Sin is, by Christ's Work about it, 1. They are laid and charged upon him, and he beareth them, *Isa. liii. 6, 11.* and *1 Pet. ii. 24.* 2. He payed for them, and laid down a Price, *1 Cor. vi. 20.* so, he came to be a Propitiation for them, *1 John ii. 2.* 3. He did purge and cleanse us from them, *Heb. i. 3.* with *Rev. i. 5.* 4. He took them away, *John i. 29.* and *1 John iii. 5.* and put them away: All these do but amount to the taking away of the Guilt and Dominion, but not of the Indwelling of Sin.

Use 1. Against *Papists*, who assert a Forgiveness of the Fault, and not of the Punishment: If the Guilt be fully taken away by a free Pardon, the Soul is not, cannot any more be liable to Punishment. 2. Against the

Antinomians, who assert such a Forgiveness, as that Man thereby shall neither be any more under Wrath, nor yet able to sin: *Paul*, after he was justified, so had his Sin pardoned, knew well that Sin dwelt in him, and a whole Body of Death, *Rom. vii. 17, 24.*

Use 2. Comfort to the doubting Christian: Free Forgiveness doth take Sin away, so as if it had never been, in Respect of any Obligation to eternal Wrath: It is so blotted out, and not imputed, as it shall not condemn: There is no Condemnation to those that have their Sins once pardoned; once pardoned is for ever pardoned; once put out of sight is never to be looked after by the Lord, so as to be punished.

As to the second, This Forgiveness of Sin is so rich and rare a Blessing, that it is called the Blessedness of a Man, *Rom. iv. 6, 7, 8.* The Excellency of it may be taken up thus, 1. From its Author, Jesus, the same that giveth Repentance, giveth Remission of Sins also; he was exalted to give both. 2. From its Fountain, Grace. 1st. Mere Grace, *Tit. ii. 11.* 2^d. Rich Grace, *Eph. i. 7.* 3^d. Free Grace; for he hath Power to take Vengeance: He is strong, the strong God, and yet gracious, *Exod. xxxiv. 6.* 4th. Favour shewed unto us, and we are spared; but Christ was not spared, *He spared not his own Son, Rom. viii. 32.* 3. From its Comprehensiveness: It is so comprehensive a Blessing, as all Blessings in it: It is the first and great Blessing of the Covenant, which bringeth on and forward all the rest, *Ezek. xxxvi. from ver. 25,—31.* the Knowledge of Salvation cometh by Remission of Sins, *Luke i. ver. 77.* and in *Luke xxiv. 47.* Repentance and Remission of Sins are put down as the whole Sum of the Gospel: And, in *Acts x. 43.* all the good which Christians get by believing, is put down under that one Word, Remission of Sins. 4. If the Evil of Sin, from which free Forgiveness doth deliver a Man, be well considered, Remission of Sin will be found, and acknowledged to be, a rich and excellent Blessing: Sin is a great Evil, 1st. If it be considered how it is against God, the greatest Good; against his Being, Attributes, and Image; and against his Ordinances and Friends;
and

and of a very provoking Nature, even of the Lord to Jealousy, *Deut.* xxxii. 21. 2d. How heavy it did lie upon Christ. 3d. How in itself it is most evil, only evil, and inclining the Creature in which it is, to every Evil: All its Effects are evil; nothing is evil but by it; whether evil Angels, so called, *Psal.* lxxviii. 49. or evil Men, *2 Tim.* iii. 13. It is so evil, that it maketh the whole Creation to groan under it, *Rom.* viii. 21, 22. 4th. How evil it is, and how much Evil it doth to Man, (1.) It defileth him. (2.) It debaseth him. (3.) It separateth him from God, *Isa.* lix. 1, 2. which no other Thing can do to a Believer, *Rom.* viii. 35. (4.) It keepeth back many good Things, *Jer.* v. 25. (5.) It is the Inlet of all Woes, *Deut.* xxviii. 26, 27, &c. yea, and the very Founder of Hell. (6.) It maketh Afflictions evil, which, when it is taken out of the way, may prove very good, *Psal.* 119. 71. yea, it maketh good Things evil, a Table a Snare, and that which should have been for Mens Welfare a Trap, *Psal.* lxviii. 22. yea, it maketh Blessings to be cursed, *Mal.* ii. 2. O then, if Sin every way be so evil and cursed a Thing, Forgiveness of Sin must be a rich and excellent Blessing. 5. If we consider the Qualities of this Forgiveness, we will yet find something further to commend it to us in its Worth. 1st. It is most free; see *Isa.* xlviii. 9, 11. *For my Name's Sake will I defer mine Anger, for mine own Sake, even for my own Sake, I will do it;* so, in *Rom.* v. 16. the free Gift, viz. of Forgiveness, is of many Offences unto Justification. 2d. It is a full Forgiveness; when the Lord forgiveth one Iniquity, he forgiveth all Iniquities: The Lord is good, and ready to forgive, and plenteous in Mercy, full of Compassion, and plenteous both in Mercy and Truth, *Psal.* lxxxvi. 5, 15. He forgiveth all Iniquities, and healeth all Diseases, *Psal.* ciii. 3. 3d. There is in this Forgiveness, Mercy and Pardon, even to Backsliders; so, in *Jer.* iii. 22. *Return, O backsliding Children, and I will heal your Backslidings;* and, in *Ezek.* xxxiv. 16. *The Lord will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick;* and, in

Hof. xiv. 4. I will heal their Backslidings, and love them freely; and, in Psa. cxlv. 14. The Lord upholdeth all that fall, and raiseth up those that are bowed down.

Use 1. Is Forgiveness of Sin the great Blessing, such as bringeth along all other Blessings with it? then, they are in a woful and cursed Estate, that have nothing of it; yea, have their Iniquity sewed up and sealed up in a Bag against them, in worse Sense than *Job* had them, *Job. xiv. 17.* Without Reconciliation, there can be no Blessing, and without Remission no Reconciliation: The Heart condemning, Sin reigning, Blessings cursed, and Curses multiplied; such is or may be, the Case of those who have not their Sins forgiven: O dreadful State!

Use 2. Is Forgiveness so excellent a Blessing? let us all seek it earnestly, with all our Desire: They are but Fools, who think to have or hold any Blessing without it, to have it a Blessing indeed: We would seek this Forgiveness, not only before, and in order to Justification, but after we are justified; for, (1.) Though Forgiveness of Sin put us in Justification, into a Case of Non-condemnation, yet it doth not put us in a Case of Impeccability, that is, of not being able to sin. (2.) Though Pardon of all Sin be meritoriously purchased by Christ's Death, and though it stand virtually in the sure Promise; yet no Sin can be actually pardoned before it be committed, nor until it be repented. (3.) Remission may be considered, either as to Obligation to eternal Wrath, or as to freeing from temporary Rods: Though Pardon free altogether from the first, not so from the last: So, there will be need of seeking new Pardon, that we may be freed or kept free of these. (4.) There will be need of the renewed Sense of the Pardon of old Sins, because even the Remembrance of these may be bitter; yea, they may rise up upon us, like Ghosts of dead Men, to fright us, and become terrible.

Use 3. Be thankful for this excellent Blessing, you that have it: The Lord's Name and Glory is proclaimed in it, *Exod. xxxiv. 6.* and designed in it, *Eph. i. 6.* and for it the Soul and all that which is within the Saints, hath blessed God, *Psa. ciii. 2, 3.* Know that Sin is pardoned, (1.) By

(1.) By keeping of and walking in his Covenant, *Psalm ciii. 17, 18.* (2.) By much Love to Jesus, and a high Esteem of him, *Luke vii. 47.* as having found both purifying and Peace to their Consciences by his Blood. (3.) By dying to Sin, and its Mortification, *Rom. viii. 13.* and *xi. 26, 27.* (4.) Mourning for Christ pierced, *Zech. xii. 10.* (5.) Willingness to forgive, *Matth. vi. 14.* and *xviii. 32, 33.* (6.) Free, full, and not formal Confession, *1 John i. 9.* even of most secret and best beloved Sins; particularly, of self-justifying, secret Unbelief, and spiritual Pride. (7.) A holy Fear, the cleansing from all Filthiness, and perfecting Holiness in the Fear of God, go together, *2 Cor. vii. 1.*

Use 4. Is Pardon of Sin the greatest good? then beware of Sin, as the greatest Evil; and of every Degree of Sin, which looketh toward the unpardonable Sin, such as sinning against great Light, and wilful and malicious sinning.

As to the third Thing propounded, as this Forgiveness of Sin is a rich and excellent Blessing, so it is promised and ensured by Covenant; so, it is a covenanted Blessing: We have this very clear, 1. From Scriptures; it is written most amply in his Covenant Name, wherein he proclaimeth his Goodness to *Moses*, in *Exod. xxxiv. 7.* He keepeth Mercy for Thousands, and forgiveth Iniquity, Transgression, Sin; so, in *Mic. vii. 18.* Who is a God like unto thee, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage? He retaineth not Anger for ever, because he delighteth in Mercy: It is promised clearly, while the Lord promiseth to heal Backslidings, *Jer. iii. 22.* that is a compleat Forgiveness: But, most clearly it is put down amongst the first and chief Articles of the Covenant, in *Jer. xxxi. 34.* *I will forgive their Iniquity, and remember their Sin no more;* and, in *Jer. xxxiii. 8.* *I will cleanse them from all their Iniquity whereby they have sinned against me, and I will pardon all their Iniquities whereby they have sinned, and whereby they have transgressed against me;* and, in *Ezek. xxxvi. 25.* *Then will I sprinkle clean Water upon you, and ye shall be clean; from all your Filthiness, and from all your Idols will I cleanse you;* and, in *ver. 29.* of that

chap. I will also save you from all your Uncleannesses: there is a Pardon of Sin in these Promises, as well as purifying. 2. It appeareth that Forgiveness of Sin is and must be a covenanted Mercy, from these Reasons, 1st. The Covenant is a Covenant of Mercy, and it is the Flower of Mercy: God in the Covenant is the Father of Mercies, 2 Cor. i. 3. and pardoning Mercy is the first Mercy. 2^{dly}, The Covenant is a Covenant of Grace, wherein the Lord seeketh the Praise of his Grace; and there is nothing to commend free Grace more, than free Pardon to rebel Sinners: This is it which will make Christ to be admired in the Saints throughout all Eternity, 2 Thess. i. 10. 3^{dly}, The Lord hath found a Ransom, Job xxxiii. 24. He hath got Payment and Satisfaction, therefore he must let the Debtor go free. 4^{thly}, The Covenant is for Salvation; and there was no Way to save Sinners, but by Forgiveness of Sin: If Sin be not taken away, who can be saved? 5^{thly}, It was and is Christ's Office, to put Pardons to Sale, in the great Proclamations, Isa. lv. 1. and John vii. 37. He selleth without Money; and it is the Minister's Work to invite People to come and receive Pardons, while they are to beseech them to be reconciled to God, in 2 Cor. v. 20. 6^{thly}, There is both enough of Mercy in God; he is rich in Mercy, Eph. ii. 4. and infinite Love, Eph. iii. ver. 17, 18, 19. so, Goodwill to shew it; and then, in Christ a Power and Capacity to bestow it on whom he will: The Son quickeneth whom he will; and the first Quickening is in pardoning Mercy, John v. 21. The Saints may even reason from the Power of Christ, as well as his Goodwill; so, in Rom. xi. 23. they shall be grafted in, for God is able to graff them in again; and, in Rom. xiv. 4. they shall be holden up, for God is able to hold them up: This is the new Covenant Reasoning, have we once a Promise, then may we reason from his Power. 7^{thly}, Grounds of assured Hope of pardoning Mercy, are held forth in the Lord's most earnest Ways of expressing himself, in his Desire to have People reconciled and pardoned. 1st. His free Promise. 2^d. His sure Oath, Ezek. xxxiii. 11, 16. 3^d. We find him plead-

ing

ing, *Isa.* v. 4. *Mic.* vi. 3. and appealing both to themselves, and to all the World, in these Places. 4th. Affectionately, as a Man wishing, *Deut.* v. 29. *Psa.* lxxiii. 13. 5th. Kindly inviting, *Matth.* xi. 28. *Rev.* xxii. 17. 6th. Quarrelling for Unkindness, *John* x. 40. yea, for Self-murder, *Hos.* xiii. 9. 7th. Weeping over Sinners, *Matth.* xxiii. 37, 38. not finding in his Heart to destroy them: *How shall I give thee up, Ephraim?* *Hos.* xi. 8. 8th. Laying out his Name; all full of Mercy, in *Exod.* xxxiv. 6, 7. And then, waiting to be gracious, *Isa.* xli. 18. 9th. It is good Ground of Assurance of Forgiveness from God, when he layeth so great a Burden on us to forgive one another, even until seventy Times seven, *Matth.* xviii. 22.

Use 1. Is Forgiveness of Sin a covenanted Blessing promised and ensured by Covenant? There is Comfort and stay to those doubting Souls, who can hardly be persuaded to think that the Lord is or will be their God, because of their many and great Sins: Let such consider what hath been said of this free Forgiveness, how it is promised, and ensured by the Oath of God in a sealed Covenant, and consider seriously these two Scriptures, that in *Isa.* i. 18. *Come now and let us reason together, though your Sins be as Scarlet, they shall be as white as Snow; though they be red as Crimson, they shall be as Wool;* and that other Place, in *Amos* v. 12. *I know your manifold Transgressions, and your mighty Sins, &c.* yet, in *ver.* 15. If Men will but hate the evil, and love the good, there is a *may be* that the Lord will be gracious; and then, let such consider further these Grounds of Encouragements, (1.) God doth make his Plantations in Wildernesses, *Isa.* xli. 19. so, Grace is often poured forth on those that are most graceless. (2.) The best are by Nature, and as to the Seeds of Evil in them, as evil as they; they have that Body of Death in them, *Rom.* vii. 24. (3.) Free Love is infinite and boundless; the Apostle, in *Rom.* xi. 33. cryeth out, *O the Depth of the Riches!* And, in *Eph.* iii. 17. he giveth unto it, a Height, a Depth, and a Breadth, and Length, which passeth Knowledge. If old Things which the Lord hath done

will

will not found Assurance, the Lord hath promised to do a new Thing, *Isa. xliii. 18, 19.* So, it is no good Reasoning, Never Mercy hath been shewed to so great a Sinner, therefore it shall never be. (4.) Free Love hath as much Reason for the worst of Sinners, as for the less-evil; that is, none at all but good Pleasure: *He blotteth out Transgressions for his own Sake, Isa. xliii. 25.* Christ doth not marry a Soul, either for its Worth, or for a Portion. (5.) The greater the Sinners, the Lord hath the greater Glory, the more desperate-like the Disease, the greater Commendation to the Physician; and so, there is Advantage for the Glory of God by the Patterns and Copies cast in such Cures; as may be gathered from *Psa. xxxiv. 5, 6.* and *1 Tim. i. 16.* O! this is the greatest Ground of Comfort: So doth the Holy Ghost hold it forth, this Forgiveness of Sin; so, in *Isa. xl. 1, 2.* *Comfort ye, comfort ye, speak comfortably:* What is the great Matter? *shew Jerusalem, and my People, that they have received double for all their Sins;* and, in *Luke vii. 48.* And he said unto her that wept abundantly, *Thy Sins are forgiven thee;* and, in *Matth. ix. 2.* *Son, be of good cheer, thy Sins be forgiven thee.*

Use 2. Is Forgiveness of Sin the great Blessing of the Covenant of Peace? then, there is no Peace without it: Not by hiding of Sin; there is no hiding from God, though Men dream so, *Job xxii. 13, 14.* with *Psa. xciv. 7.* much less by denying of Sin; *Gebazi* could not escape so, *2 Kings v. 25, 27.* nor by excusing of Sin, *Adam* and *Eve* could not escape so, much less by satisfying God for it: Thousands of Rams, ten thousands of Rivers of Oil, nay, nor the giving of the first born, will do it, *Mic. vi. 7.*

Use 3. Seeing it is promised and ensured by Covenant, we should strive to be made Partakers of it: Thus, (1.) By searching and acknowledging Sin, *Lam. iii. 40.* and *Jer. iii. 12, 12.* (2.) By confessing and judging ourselves for it; so did *Ezra* in Name of the People, *chap. ix. 6.* and the Prodigal Son, in *Luke xv. 18, 19.* (3.) By bringing Christ as an Undertaker, and the Price of Redemption, to the Father. (4.) By quitting both all
Pur-

Purpose to Sin, with repenting Ephraim, *Hof. xiv. 4, 9.* *Asbur shall not save us, and Ephraim shall say, what have I to do any more with Idols?* And also all regard to Sin in the Heart, *Psal. lxxvi. 18.*

Use 4. Seek it by Covenant, and hold it, by holding fast the Covenant: It is a Covenant Blessing, and all who desire to partake of the Blessings of the Covenant, must hold fast the Bond of it: The one cannot be without the other, the Promise and the Duty; so, in *Gen. xvii. 1.* *I am God all-sufficient, walk before me and be thou perfect;* and, in *Ezek. xx. 37.* we have the People brought into the Bond of the Covenant; and from *ver. 40.—45.* we have very rich and abundant Blessings.

S E R M O N XXII.

ON THE

GOSPEL COVENANT:

On the third BLESSING of the COVENANT,
the IMPUTED RIGHTEOUSNESS of Christ.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

FOLLOWETH, in the third Place, the third and great Blessing of the Covenant, the Righteousness of Christ imputed unto us: There are two Scriptures which

which do most plainly express it; the first is of that, in 1 Cor. i. 30. where it is told us, that Christ Jesus of God is made unto us Wisdom, Righteousness, &c. while it is said, he is made unto us Righteousness, the Meaning is, that his Righteousness is by Covenant made over unto us, and so imputed unto us. The other Place is that, in 2 Cor. v. 21. where it is said, that God made Christ who knew no Sin, to be Sin for us, that we might be made the Righteousness of God in him: Where we have these two Things, one, That Christ willingly came, as he was appointed of the Father in the Sinner's Room; so, all the Sins of the Elect were charged on him, and imputed to him, that so the Righteousness of God which is in him, that is, his own Righteousness, might be imputed and made over unto us.

In opening this Mystery, I propound these three Things to be spoken to. *First*, What this imputed Righteousness is, and how it is carried on. *Secondly*, Of the Excellency of this great Blessing, the having of the Righteousness of Christ imputed unto us. *Thirdly*, How this is promised, and so is a covenanted Blessing.

As to the *first*, know, 1. That in this imputed Righteousness of Christ doth formally stand the Justification of a Sinner, as it doth instrumentally stand in Faith; for Faith doth receive the Gift of Righteousness, as it is called, in Rom. v. 17. and so receiving it, cometh to be imputed, or, reckoned, the Receiver's Righteousness; so, while it is said, in Rom. iv. 9. that Faith was reckoned to Abraham for Righteousness, it is to be understood of the Righteousness of Christ, received by Faith; so, Christ is made our Justification with God. 2. Know, that this Justification, or, to be justified, is a Law Word, proper unto and used in a judicial Process, when a Judge in the Place of Judgment giving Sentence, pronounce the Party free: So, here, the Sinner is empannelled before the Lord as Judge: He pleads, first, guilty; after, he bringeth in the Hand of Faith a Ransom, which the Lord receiving, he doth absolve the Sinner, and pronounce him free: So, by Christ and his Righteousness, which is the Ransom, all that believe, they are justified from all

O

Things

Things by which they could not be justified by the Law, *Act. xiii. 39.* Now, this Justification of the Sinner standeth in these two, the Remission of Sins, of which we have spoken, and in this imputed Righteousness of Christ; which Righteousness, as it is his, it doth stand both in his fulfilling of the Law, and in his suffering of all that which was due to us for the Breach of the same; both which make up but one complete Obedience, even that Obedience unto Death, in *Phil. ii. 8.* all which is imputed to the believing Soul. 3. Know and consider, more particularly, How this great Matter is brought about, in and by these Steps, 1st. The Sinner is supposed to be a self-condemning Sinner; wicked and unrepenting Sinners, that believe not, they are condemned already, *John iii. 18.* yea, all that come ever to have Part in this imputed Righteousness, must once judge and condemn themselves; they must see themselves condemned, 1st, By the Word and Law of God. 2^{dly}, By the Light of their own Conscience. 3^{dly}, By the Offer of the Gospel, which they have for a long or shorter Time rejected. 4^{thly}, By the Example of all those who have more readily run unto and received the Promise. 2^d. This self-judging and self-condemning Sinner cometh to be sensible, that he cannot possibly help himself, and that there appeareth no Help from Heaven, but that he hath to do with a Sin-revenging God. 3^d. The News of a Covenant, with a responsal Cautioner, come and surprize him, in which it is told, that the Sins of self-lost Sinners are all charged upon Christ, even of as many as shall believe on his Name; that he hath come into the Sinner's Room, and hath been made Sin, and a Sacrifice for Sin. 4th. It is revealed to the same Sinner, that after that Christ came in his Room, the Law passed upon him, which he satisfied to the full, and so payed all the Debt, blotting out the Hand-writing of Ordinances that was against him,—nailing it to his Cross, *Col. ii. 14.* 5th. It is farther revealed to him in the Gospel, that by Covenant betwixt Christ and the Father, it was agreed, that when he should offer up his Soul for Sin (and in Contemplation thereof) he should see his Seed, and Tra-

On the GOSPEL COVENANT. 211

of his Soul, and so be satisfied, *Isa. liii. 10, 11.*
6th. That whosoever by Faith should consent to this Bargain, his Payment should be counted theirs, and his purchased Righteousness made over unto them. *7th.* The poor Sinner, taking notice of all this, and of the well ordered Covenant, in all the Articles thereof, and of Christ in the Heart of it, as Mediator and Surety, he taketh hold on it by Faith, and casteth himself on Christ for Righteousness; then his Desire is to write down his Name, as Consenter to the well contrived Covenant, and to give up himself to Christ, not only as Jesus, but as Lord also. *8th.* When it is, the Father as Judge pronounceth the Sinner free, seeth no Iniquity in him, for he hath pardoned it, and accepteth him in the beloved, *Eph. i. 6.* for he findeth him in him, wholly and completely covered with his elder Brother's Garment, the fair Robe and white Linnen of his Righteousness, who is now made of God Righteousness, to the repenting and believing Sinner: He is now found of God in Christ, not having his own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith, *Phil. iii. 9.* And so, the Righteousness of God, so called in *Rom. iii. 5, 21, 22.* doth become that Righteousness of the Saints, *Rev. xix. 8.* thus Christ's Righteousness imputed, maketh us in Covenant sense, the Righteousness of God:

Use 1. Terror to those that are without the Covenant of Grace, who have not so much as entered into it: They have no Interest in this gifted and imputed Righteousness of Christ; their Sins, for any Thing that appeareth, have not been charged upon Christ, he did not bear them upon himself and upon his Body for them, as he doth for Believers, *1 Pet. ii. 24.* They must bear them for themselves, and yet will never be able to bear them: O intolerable Burden! they shall be found naked in that Day of their appearing before God, having nothing of that pure and white, of that fine Linnen, which is the Righteousness of the Saints.

Use 2. There is strong and exceeding great Consolation in this for Believers, that Christ's Righteousness is imputed

unto them: They are thereby justified before God; and if he justify, who then can condemn them? *Rom. viii. 32, 33.* Such as are so justified, need not fear to be judged of Man, or of Man's Day, *1 Cor. iv. 3.* For, (1.) All the Law suits, which a Believer is bound to answer, they must be at God's Instance; and if he pass from the Pursuit, who can follow it? (2.) No Court in this World can alter or reduce a Decree which is passed in the Court of Justification, which is held by the most High: There is no higher Court, unto which any may appeal. (3.) The Sentence pronounced in this Court, both as to itself, it is so just, and as to the Judge, it is irrevocable: It is an absolatory Sentence, upon good Payment and Satisfaction made; and it is a Sentence pronounced by that Mercy which endureth for ever.

Use 3. Is it of God this imputed Righteousness? And, is Jesus Christ made to be all our Righteousness by Covenant? Then, Believers would learn to go to God, in the Order prescribed in the Word, as hath been shewed you; not only at the first, but in all their Heart-condemning Cases; and they would learn to expect the Sentence from him alone; for he is the alone Judge; who is that one Lawgiver, able to save and to destroy, *Jam. iv. 12.* we must not listen so much to what Men say or judge of our State or Case, yea, nor that which our own much darkened and often biased Heart doth say, but to that which the Lord the Judge doth say and judge; now, he saith and judgeth, as he hath declared himself in his Word.

As to the *second* Thing propounded, The Excellency of this Covenant Blessing, the imputed Righteousness of Christ, you may take it up, 1. Comparatively, there is no Righteousness like it; for, 1st. All that moral Righteousness, of which we read so much in some civilized Heathens, it was nothing but a Shew and Shell of Righteousness, and, as one saith of them, their best Works were but glittering Sins. 2^{dly}, That Righteousness which Adam had in the State of Innocency, and might have still kept, if he had kept the Covenant of Works, it was and could be no other but the Righteousness of a Creature; and that very changeable; but this is an unchangeable

Righteousness. 3^{dly}. That Righteousness of Angels, which they had in their first Creation, was nothing comparable to this; it was but the Righteousness of a Creature; but this is the Righteousness of God, as you shall hear. 4^{thly}. Much less is that inherent Righteousness which is in us comparable to it; for it is both impure and imperfect; *all our Righteousnesses are as filthy Rags, and an unclean Thing*, especially being compared with this imputed Righteousness, *Isa. lxiv. ver. 6*. Of this Righteousness is a most perfect Righteousness, and unspotted, it being the Righteousness of him who is the Lamb without Spot, *1 Pet. i. 19*. Come we, 2. To consider the positive Excellencies of this great Covenant Blessing, the imputed Righteousness of Christ. 1st. From the Names of it, it is called the Righteousness of God, *2 Cor. v. 21*. the Righteousness of Faith, *Rom. ix. 30*. the Righteousness which is by Faith of Christ, *Phil. iii. 9*. and jointly, the Righteousness of God and our Saviour Jesus Christ, *2 Pet. i. 1*. It is not the Righteousness of a mere Creature, but the Righteousness of him, who is the eternal Son of God, of him who is God-man in one Person: O! that must be an excellent Righteousness: And then, it is a Righteousness received, applied by that most excellent and precious Thing, Faith; and then, it is the Righteousness of Christ, a Righteousness of his purchasing and preparing: O! excellent Righteousness. 2^d. From the Qualities of this Righteousness, 1. It is a pure and unspotted Righteousness, the pure and fine Linnen. 2. This Righteousness, if any may be so called, is like the great Mountains; it is infinitely great; it can neither be measured in its Dimensions, nor weighed in its Worth. 3. It is a healing Righteousness, that Sun of Righteousness, arising with Healing under his Wings, *Mal. iv. 2*. 4. It is the best Part of that Armour of Righteousness, *2 Cor. vi. 7*. 5. It is an everlasting Righteousness, *Dan. ix. 24*. 3^d. The Excellency of this Righteousness appeareth in its Effects, 1. It is the Propitiation for our Sins, *1 John ii. 1*. It is that which maketh our Peace with God; it is to us, our elder Brother's Garment, which maketh his and our Father's favour a

O 3

Savour

Savour of Rest in us. 2. It is that which breedeth that inward Peace and Quietness within; the *Work of Righteousness is Peace, and the Effect of Righteousness, Quietness and Assurance for ever*; so may that Word be spiritually interpreted, *Isa. xxxii. 17.* It was that which only maketh these Answers of a good Conscience towards God, 1 *Pet. iii. 21.* 3. This Righteousness bringeth forth Joy, for where Righteousness and Peace go before, Joy doth undoubtedly follow, *Rom. xiv. 17.* 4. This Righteousness is unto Life, *Rom. v. 17.* who receive this Gift of Righteousness, shall reign in Life by one Jesus Christ: It is that which bringeth forth that Crown of Righteousness, which the Lord the righteous Judge shall give at that Day, 2 *Tim. iv. 8.* 4th. The Excellency of this Righteousness appeareth in Satan's Malice against it: There is no Point of Truth more contradicted than this, of free Justification by the imputed Righteousness of Christ: The *Papist, Arminian, Socinian, Quaker*, and almost every other *Heretick*, is against it, one Way or other, 5th. The Excellency of it appeareth in this, that it is made the Substance of the whole Gospel; for, in 1 *Cor. iii. 9.* it is called the *Ministration of Righteousness*, which exceedeth in Glory.

Use 1. Is this imputed Righteousness of Christ so excellent a Blessing, as it is that, which only will make us stand in Judgment, when the ungodly shall not be able to stand? *Psal. i. 5, 6.* It is that only which will cover us, so as our Nakedness may not appear before God, *Rev. iii. 18.* Then, how foolish are they who seek to patch up a Righteousness to themselves, of something from themselves? It was a poor Shift, that of our first Parents for covering of Nakedness, Fig-tree Leaves: Any Covering without this will be no better; yea, it will be much worse, now, in the Days of the Gospel, to go about to establish our own Righteousness, with the *Jews in Paul's Days*, who had Zeal without Knowledge, *Rom. x. 2, 3.* Much more foolish and mad are they, who think to please God with a Shew of Righteousness, hypocritical and pharasaical Men, who outwardly appear righteous unto Men, but within are full of Hypocrisy and

and Iniquity, *Matth. xxiii. 28.* They justify themselves before Men, but God knoweth their Hearts; and that which is highly esteemed amongst Men, is Abomination in the Sight of God; *Luke xvi. 15.*

Use 2. Is this so excellent a Blessing? then, desire it much: Blessed are they who hunger and thirst after this Righteousness, for they shall be filled, *Matth. v. 6.* Put on this Robe, this Armour; put on the Lord Jesus for Righteousness; so is that Word to be understood, in *Rom. xiii. 14.* Desire to be found in him, with Paul, in *Phil. iii. 9.* not having your own Righteousness, which is of the Law, but that which is through Faith of him; yea, rejoice in him, and have no Confidence in the Flesh, *ver. 3.* of the same chap. Yea, with David, in *Psal. lxxi. 16.* you would make mention of his Righteousness, and of his only: Make use of it in all your Appearings before God; it is your elder Brother's Garment, the pure and white, the fine Linnen, which is the Righteousness of the Saints, *Rev. xix. 8.*

As to the third Thing, That this imputed Righteousness is a promised and covenanted Righteousness, appeareth thus, 1st. Because it is called the Gift of Righteousness, in *Rom. iii. 17.* Now, all spiritual Gifts are especially by the Promise; this gifted Righteousness is especially meant, in that Place, *John iv. 10.* If thou knewest the Gift of God, Christ and his Righteousness is that Gift; and, in that Place, *1 Tim. vi. 2.* where the faithful are said to be Partakers of the Benefit: This is the first and great Benefit, which was in the Promise made to the Fathers. 2^d. This Righteousness is promised in that Name which he taketh to himself, in *Jer. xxiii. 6.* it is enunciate Promise-wise: This is his Name whereby he shall be called, the Lord our Righteousness; which Name is also promised to the Church, to the Lord's Jerusalem, in the Days of the Gospel, This is the Name wherewith she shall be called, the Lord our Righteousness: So, this high and happy Name is so Christ's, as it is imputed to the Church; he spreadeth it as his Banner, and she wear-eth it as her Crown, in *Jer. xxxiii. 16.* 3^d. Christ himself is given for a Covenant to his People, *Isa. xlix. 8.*

He is promised to be given so, as to establish the Earth; and the People of God on the Earth are only established by this Righteousness. 4th. It is promised directly, in Dan. ix. 24. that he shall bring in an everlasting Righteousness, so make an End of Sin and Reconciliation for Iniquity. 5th. Christ is by Covenant made our Righteousness, and we are made the Righteousness of God in him, 1 Cor. i. 30, and 2 Cor. v. 21. So this Righteousness is made sure by Covenant on both Hands. 6th. Faith, as we proved unto you, and are yet further to shew you, it is covenanted, and the Righteousness is by Faith.

Use 1. Against those who seek Righteousness by Works, or as by the Works of the Law: They are in the wrong Way; Righteousness is a gifted Righteousness, and by the Promise; and it is every Way the better that it is so; it is the more free, the more sure, the more perfect, and the more perpetual: It is utterly a Fault in many true Christians, who, by their Carriage and Exercises, do declare that they would still have something of their own to be mixed in, as a Price with this pure and unspotted Righteousness of Christ.

Use 2. There is from hence strong Consolation and good Hope to Believers, as to Assurance of Righteousness, and Justification before God: It is promised assuredly; it is a special Article of the everlasting Covenant, which is ordered in all Things and sure, that the Righteousness of Christ is theirs, and shall be made forthcoming to them: How may they rejoice in this, Christ made Righteousness? So, he is and will be made Redemption, even complete Redemption, and every Thing that is needful and conducive thereunto.

Use 3. If the imputed Righteousness of Christ be a covenanted Blessing, then all who desire to have it, and to wear it as a Garment, which may hide the Shame of their Nakedness that it appear not, they must go to Christ in a Covenant, that they may have it: And, in order to this, (1.) They must judge and condemn themselves, as unworthy of Mercy and Favour. (2.) Flying out of themselves, they must fly to Jesus for Refuge, for the Hope which is set before them, Heb. vi. 18. (3.) They

They

They must accept of a free Gift. (4.) They must be subject to this gifted Righteousness, to which *Israel* would not submit, *Rom. x. 3.* (5.) They ought to improve this imputed Righteousness, not only as their strongest Defence against Temptations, which would separate them from the Love of God, but for their bold Access to God, for all Things of which they stand in Need: When they have put on Christ and his Righteousness, how boldly may they step forward? for, 1. There is nothing that can be laid to their Charge, for God hath justified them, *Rom. viii. 33.* 2. If there be any after Failings, they have an Advocate with the Father, *John ii. 1.*

S E R M O N XXIII.

O N T H E

GOSPEL COVENANT:

On the fourth BLESSING of the COVENANT, SANCTIFICATION. 1. In general.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

FOLLOWETH now the fourth and great Blessing, of the Covenant, even our Sanctification. For the more full and clear opening of this, I propound these three

three Things, *First*, What this Sanctification is. *Secondly*, How excellent and great a Blessing it is. *Thirdly*, How it is promised, and so is a covenanted Blessing.

As to the *first*, What Sanctification is, it is of our Concernment to know it; for, many Things look like Sanctification, which are not it: There are many who are like whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones, and of all Uncleanness, *Matt. xxiii. 27.* Sanctification is a rare Piece of Workmanship, *Eph. ii. 10. The Workmanship of God, created in Jesus Christ*: It is diversly expressed in Scripture, whence we may well gather what it is. 1. It is called a new Creation, *2 Cor. v. 17. If any Man be in Christ, he is a new Creature.* 2. It is called the new Birth, *John iii. 3. Except a Man be born again, he cannot see the Kingdom of God*; so said our blessed Lord to *Nicodemus*; a Regeneration; so, in *Tit. iii. 5.* Baptism is called the Laver of Regeneration; it is the Seal of Sanctification, as well as of Justification. 3. It is expressed by Renewing, and most inward as well as outward Renovation; so the Commandment is, in *Rom. xii. 2. Be ye transformed by the renewing of your Mind*; and Obedience is given to that Commandment by those, who, as it is in *Col. iii. 10. have put on the new Man, which is renewed in Knowledge, after the Image of him that created him*; and the Commandment, in *Eph. iv. 23. is, Be ye renewed in the spirit of your Mind.* 4. It is expressed by the greatest Changes; so, from *Darkness to Light, from the Power of Satan unto God, Acts xxvi. 18. from the Power of Darkness into the Kingdom of his dear Son, Col. i. 13.* by such a Change, as *changeth us into the same Image of the Glory of the Lord, from Glory to Glory, in 2 Cor. iii. 18.* 5. The Effect of this blessed Change and new Workmanship, is new Obedience; Obedience to the Faith, that is, to the Doctrine of Faith, *Rom. i. 5.* and the Obedience of Faith, set forward by the Spirit and Grace of Faith, *Rom. xvi. 26.* Obedience unto Righteousness, *Rom. vi. 16.* So the Law cometh to be written in the Heart, whereas before there was an Enmity to the Law, *Rom. viii. 7.* in Place thereof, there cometh

cometh to be a Delight in the Law as to *the inner Man*, *Rom. vii. 22.* and the outward Man is also yielded to God; yea, the whole Man, as of those who are alive from the dead, *Rom. vii. 13.* By this Work of Sanctification, there is a Disposition and Inclination in the Heart, Mind, and Will, to do what is commanded; and the Heart thus stamped, doth sway and turn about the whole Man to the Work and Ways of Obedience and Sanctification; so as all who see the Man, may clearly discern him to be a changed Man, by his Life and Conversation.

Use 1. By this short and general Description of Sanctification, many may, if they will be at the Pains to search, find themselves very far short, both of that Affection and Perfection, which is required in it: Ah! how many are they who have nothing to be seen upon them, but the rude Draughts of old Nature? which is, upon the Matter, no better than the Image of the Devil: Ah! there is no such Change to be seen in them, as we have been speaking of; old Things are not passed away.

Use 2. If Sanctification be such a Work as hath been described, what mean we that we look so lightly upon it? Assure yourselves, it is no easy Work; let us go set up then, and make earnest Work of it. (1.) Search and try, what we have or want of it; or if we have any Thing of it at all. (2.) Make it our Work and Business to have it, and to encrease it: The Way of it is light-some, if it were once well entered into: *The Entrance of the Commandment giveth Light, Psal. cxix. 130. All the Ways of Wisdom are Pleasurinesses, and all her Paths are Peace, Prov. iii. 17.*

As to the second, Sanctification is a great and a most excellent Blessing; it will make a holy Man not only blessed in himself, but a Blessing to others, *Gen. xii. 2.* The Pouring forth of the Spirit of Sanctification is said to be the Pouring forth of a Blessing, such a Blessing, as shall make those on whom it cometh down, to grow up as Grass, and as Willows by the Water Courses, *Isa. xlv. 3, 4.* It is such a Blessing, as is the blessed Fruit of Christ's Resurrection; according to that, in *Acts iii. 26. God having raised*

raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities: It hath, in some Respect, all these spiritual Blessings in it, *Eph. i. 3.* wherewith God hath blessed us in Christ Jesus: More particularly, the Excellency of Holiness, and how excellent a Blessing it is to those that have it, may appear from these Things, 1. It doth conform us to God, renewing us to his Image; and that puts a great Excellency upon the Saints; it maketh them the excellent of the Earth, *Psal. xvi. 3.* and the Glory of Christ, *2 Cor. viii. 23.* not only Preachers are such, but all that are sanctified in Christ Jesus. 2. Holiness is that which maketh God delight in a Soul, with the Love of Complacency. *The Lord taketh Pleasure in them that fear him, Psal. cxlvii. 11. He taketh Pleasure in his People, and will beautify the meek with Salvation, Psal. cxlix. 4.* And it maketh the sanctified Soul delight in God, from a felt and seen Suitableness in itself to God; this maketh the Soul go to God with exceeding Joy, as in *Psal. xliii. 4.* It maketh the Law of God the renewed Soul's not only Delight but Delights, *Psal. cxix. 92.* and in *ver. 143.* of that Psalm, it maketh not only Promises but Commandments the Sinner's Delight. 3. This Holiness, especially if it be a thorow Sanctification, it will breed Peace; it is the Work of the God of Peace, *1 Theff. v. 23.* It is he that sanctifieth wholly, and doth preserve the whole Spirit, Soul and Body blameless, unto the coming of our Lord Jesus Christ. 4. It will make Souls live the Life of God; before, they are alienated from it, *Eph. iv. 18.* And they say unto God, as in *Job xxi. 14.* depart from us, we will not have the Knowledge of thy Ways. 5. The Excellency of it may be known, from the little Worth of those that want it; the Heart of the wicked is little Worth, *Prov. x. 20.* And from the many sad Hours which the godly have, for their Want of it, and in their Wrestlings with the Body of Death, *Rom. vii. 24.* 6. They who are holy are so blessed, that they are a Blessing to all round about them: The Israel of God is a Blessing in the midst of Lands, where ever it is, were it in Egypt or Assyria, *Isa. xix. 24.* and, in *Ezek. xxxiv.*

26. the Lord hath promised to make his People, and all the Places round about his Hill, a Blessing; and he will cause the Shower to come down in his Season, there, saith the Lord, shall be the Showers of Blessing: These who have not this Holiness, are not so; their Throats are open Sepulchres, *Psal. v. 9.* they are Children that are Corrupters, *Isa. i. 4.* they are like that Girdle marded, which was profitable for nothing, *Jer. xiii. 7.* Destruction and Misery is in their Ways, *Rom. iii. 16.* all are the worse of them that are in their Company. 7. To the holy and clean all Things are clean; unto the pure all Things are pure, *Tit. i. 15.* 8. Holiness is the most excellent Blessing, because all Promises, which have all the Blessings in them, are annexed to it: *Bodily Exercise profiteth little, but Godliness is profitable unto all Things, having the Promises of the Life that now is, and of that which is to come, 1 Tim. iv. 8.* 9. In Holiness there is Perfection, and where that is, there cannot but be very great Excellency: Compare these two Scriptures together, *Mat. v. 48. Be ye therefore perfect, even as your Father which is in Heaven is perfect; and 1 Pet. i. 16. Be ye holy; for I am holy; and you may easily perceive how Holiness and Perfection pass for one.* 10. The Excellency of Holiness may appear from the Excellency of the Fountain from which it springeth, most excellent Grace: That same Grace which bringeth Salvation, teacheth Men to deny Ungodliness, and worldly Lusts, and to walk and live soberly, righteously, and godly, *Tit. ii. 11, 12.* Consider a little, how excellently this Grace hath wrought Sanctification, in bringing about Salvation. 1st. Man had wilfully lost himself; he forsook God that made him, so I may apply that Word, in *Deut. xxxii. 15.* and lightly esteemed the Rock of his Salvation: *God made Man righteous, but he sought out many Inventions, Eccl. vii. 29.* The Lord might have then said concerning lost Man, as in *Rev. xxii. 11. He that is unjust, let him be unjust still; and, he that is filthy, let him be filthy still;* but his Grace would not suffer him so to do. 2^d. Sin made Man loathsome, *Prov. xiii. 5.* it made him so loathsome, as no Eye would have pitied him, *Ezek. xvi. 5.* yet Grace had Re-
spect

spect unto him. 3d. No Man could ever have cleansed himself; as he was ungodly, so was he without all Strength, in *Rom. v. 6.* and there was no other could cleanse him: Grace opened the Fountain, both for Sin and Uncleanness, *Zech. xiii. 1.* and so it did bring in Holiness, by that Blood which cleanseth from all Sin, 1 *John i. 7.*

Use 1. Hence the Happiness of those which are in Covenant with God; they are a holy People, and so, a People of great Excellency; they are a most blessed People, for they have Holiness, the most excellent Blessing; they are Partakers of God's Holiness, and so, of the divine Nature; compare *Heb. xii. 10.* with 2 *Pet. i. 4.* they bear the Image of the second Man, who is Lord from Heaven, 1 *Cor. xv. 47, 49.*

Use 2. Hence also may be seen the cursed and miserable Estate of those who are profane: If Holiness be a rare and excellent Blessing, what a cursed Thing must Profaneness and Ungodliness be? It is Satan's black Image, Hell's Livery; not only a most filthy Thing, but Filthiness itself. Holiness hath Beauties, *Psal. cx. 3.* O! but Sin hath an ill-favoured Face to a spiritual and rightly discerning Eye; Purity bringeth Peace, but there is no Peace to the wicked; they are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt, *Isa. lvii. ver. 20, 21.* Holiness is its own Reward; but Profaneness, when the Conscience cometh to be wakened, will be a Torment, and Hell enough to those that have it.

Use 3. If Holiness be so excellent, and the most excellent Blessing; then, all who desire to be blessed, would follow after this Holiness; even though it seem to fly from them; they must pursue hard after it, such is the Import of that Word, *Heb. xii. 14.* the Soul that overtakes it, will not complain, albeit for a Time he be kept out of Heaven; yea, nor yet though he should be stript naked of outward Blessings: They are well cloathed who are cloathed with Humility and Holiness; and they are well fed, who have it their Meat and Drink to do the Will of their heavenly Father.

Use

Use 4. If Holiness be of such Excellency, that it is the Glory of the World, how meschant Wretches must they be that persecute Holiness? Such labour to rob the World of all its Excellency; they would be esteemed Enemies of Mankind, and unworthy to behold the Light, that would endeavour to darken the Sun, and to pull it out of Heaven; but they are greater Enemies to Mankind, that would banish Holiness out of the Earth: None but will think it was a horrid Sin, to spit in the Face of the holy one Jesus, when he was found as a Man: O! but it is worse to cast Reproaches upon, and to spit in the Face of Holiness itself, and to do what Men can to deface the Image of God in every Place; this do the Persecuters of Holiness.

As to the third, This Holiness, as it is an excellent Blessing, so it is promised, and a covenanted Blessing; neither the Herb of Grace nor of Holiness groweth in Man's Garden, but it cometh from above, from the Father of Lights, *Jam. i. 17.* The Point I am now to clear unto you, is, That Holiness is a covenanted Blessing. There are many fair and sure Promises for this; see that Promise, in *Exod. xix. 6. Ye shall be unto me a Kingdom of Priests, and an holy Nation:* The People, even when they were called unto and most engaged unto Holiness, it was promised and told unto them, *I am the Lord which sanctify you, Lev. xx. 7, 8.* So in *Lev. xxii. 32.* these two are joined together, *I will be hallowed among the Children of Israel, I am the Lord which hallow you;* yea, it is promised, in *Deut. xxviii. 9.* that the Lord shall establish them a holy People to himself; and, in *Isa. iv. 3, 4.* all that are written among the living in *Jerusalem*, shall be called holy, and shall be really made so, and how the Lord himself will wash away the Filth of the Daughters of *Zion:* Then compare *Jer. xxxi. 33.* and *xxxii. 40.* with *Heb. viii. 10.* and *x. 16.* It is promised, that the Law shall be put in the Heart and inward Parts, and written there; and that the Fear of God shall be put in the Hearts of his People; and in *Ezek. xi. 19.* that he will put a new Spirit within them; and in *Ezek. xxxvi.* that he will sprinkle clean Water on them, and they shall be clean,

clean, and that from all their Idols he will cleanse them, *ver.* 25. that he will give them a new Heart, and put a new Spirit within them; yea, and he will put his Spirit within them, and cause them walk in his Statutes; *ver.* 26, 27. And in *Zeph.* iii. *ver.* 9, 13. it is promised, that he will turn to the People a pure Language, and that they shall not do Iniquity, nor speak Lies; and, in *Zech.* xiv. 20, 21. it is promised, that there is a Time coming, that it shall be written on the Bells of Horses, Holiness to the Lord; and that every Pot in *Jerusalem* and *Judah* shall be, Holiness to the Lord. For further Clearing of this, remember, 1. How we were redeemed from all our Enemies, that we might serve God with Holiness, *Luke* i. 75. 2. We were both chosen and called unto this, *Eph.* i. 4. and *1 Thess.* iv. 7. 3. If all Things which pertain to Life and Godliness be promised, then undoubtedly Holiness is promised; so, it is not only promised, but the Things are given, *2 Pet.* i. 3. 4. It is for the Honour of God, that his People be holy; he will see to his own Honour, that his Name be not polluted, *Ezek.* xxxvi. 20, 21. the glorifying of himself is his great Design with his People, *Isa.* xliii. 21. 5. The next End of the Covenant, is, Communion with his People; and if he will have that, they must be made holy; there is no Communion without that. 6. God hath sworn to this Holiness; it is an Article of the sworn Covenant, sworn to the Fathers. *Luke* i. 73, 74, 75. and he hath engaged his Holiness, in that Oath of the Covenant, *Psa.* lxxxix. 35. and our God is faithful, as to this very Work of Sanctification, *1 Thess.* v. 23, 24. 7. Christ did give himself for us, for this End, to redeem us from all Iniquity, *Tit.* ii. 14. and by Covenant he is made Sanctification to us, the Fountain of it, *1 Cor.* i. 30. with *Zech.* xiii. 1. 8. It was both for our Sakes, that he sanctified himself, *John* xvii. 19. that of his Fullness we might receive, and Grace for Grace, *John* i. 16. and he hath prayed for our Sanctification, *John* xvii. 17. and continueth both to pray for this Thing to us, and to offer up our Prayers with much Incense, *Heb.* vii. 25. and *Rev.* viii. 3. 9. Sanctification is all that Work which

in the Covenant he is to perform; and we may be sure he will not neglect his Work. As he is the Holy Spirit, so he is the Spirit of Holiness, *Rom. i. 4.* And Sanctification is the Work of the Spirit, *2 Thess. ii. 13.* 10. By the Covenant, we shall be a People made ready for God, *Luke i. 17.* and a Bride, adorned for our Husband Christ, *Rev. xxi. 2.* and none of these can be without Holiness; so, if the one be promised, the other is also promised.

Use 1. This may comfort the Hearts of the Lord's People exceedingly, when they are pressed much with the Commandment: Holiness is promised, the Holiness of God is engaged for the perfecting of Holiness in every Believer: It is our Mistake, many Times, and the Ground of many disquieting Thoughts, we think the Reward is the Lord's; but Holiness is our Work: It is true, it must be our Work; yet so as it is to be wrought in us by a higher Hand, *Isa. xxvi. 12.* O Lord, thou hast wrought all our Works in us: Holiness is promised, and the Spirit of Holiness: He is also the Spirit of Promise, *Eph. i. 13.* all our Strength for Duties lieth in the Promise; and the Promise will make covenanted Strength forthcoming: When our Strength faileth, we may ever run in to that Promise, in *Ezek. xxxvi. 27.* I will put my Spirit within you, and cause you to walk in my Statutes.

Use 2. This is against sinking Discouragements, when no Goodness nor Holiness is seen; let us look to the Promise: The Lord hath not only promised to pour out Water on the thirsty, but Floods upon dry Ground, *Isa. xlv. 3.* and to make Wilderesses blossom abundantly, *Isa. xxxv. 2.* There be three Encouragements, (1.) The Largeness of Grace in this pouring forth, upon all Flesh, Sons and Daughters, old and young, *Joel ii. 28.* (2.) The Freeness of it; all is to be had without Money and Price, *Isa. lv. 1, 2.* (3.) Christ's Readiness to give it out, as out of a full and ever-running Fountain: He giveth even the Well with the Waters, so as we may have the Holy Spirit like a Well of living Waters flowing out of their Belly, *John vii. 38, 39.* But it will be objected by the doubting Christian, These things do only be-

long to those that are actually within the Covenant: But the Answer, (1.) It is true, the full Performance of these Things will only be found by them who come under the Bond of the Covenant; but, (2.) The Promise in *Joel*, is not only to those that are called already, but to as many as the Lord shall call; and effectual Calling is also promised, as you heard in the Doctrine of Repentance.

Use 3. Is Holiness and Sanctification promised? then, we should take hold on the Promises, both for the Beginning, Progress, and Perfecting of this Work: Take hold on Christ, as by Covenant made Sanctification to us, and on the holy and blessed Spirit, as the Worker of Sanctification: Make use of Promises for cleansing yourselves from all Filthiness, *2 Cor. vii. 1.* Act Faith on the Promises for Heart-purifying, *Abs. xv. 9.* employ the Lord, according to his Promise, in *Deut. xxx. 6.* to circumcise your Heart to love himself; and Love will make you delight in doing his Will; and this is his Will, our Sanctification. Employ him also to subdue Iniquities under you, according to the Promise, in *Mic. vii. 19.* Employ him also for renewed Strength, according to the Promise, in *Isa. xl. 31.* the Cause why we have so little Holiness, we are too little in fetching it from the Promise; we pump dry Cisterns.

S E R

S A N
W
is first l
we inte
first, to
tion, an
For ope
shall, I
Secondly
rich Ble
Part of
covenan
As to
Things,
be of th
Powers

S E R M O N XXIV.

ON THE

G O S P E L C O V E N A N T :

On the Parts of SANCTIFICATION; and 1. of MORTIFICATION.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

SANCTIFICATION is our great and daily Work; but, blessed be our God, it is so ours, as it is first his own in us: We have spoken to it in general; we intend now to speak more particularly to it; and, first, to the Parts of it, which are these two, Mortification, and new Obedience: Of the first at this Time: For opening and giving you some Light in this also, we shall, *First*, Shew you what this Mortification is. *Secondly*, How excellent a Work it is; and so, what a rich Blessing they have who have it. *Thirdly*, How this Part of Sanctification is promised; and so, how it is a covenanted Blessing.

As to the *first*, for understanding of it, I premise these Things, 1. In the first Conversion, though the Change be of the whole Man, a Change of all the Parts and Powers of a Man, so as it goeth through them all; yet

it is not of the whole Man wholly; there remaineth in every Part and Power of the Man, an unrenewed Part.

2. From this there ariseth a daily Strife and Combat, betwixt the renewed and unrenewed Part, which are called Flesh and Spirit; and it is, because these two are contrary one to the other, that they do lust one against the other, *Gal. v. 17.*

3. This Work of Mortification, then, is to take the Spirit or the renewed Man's Part; and to beat down, not so much the Body, as the Body of Death in us; to fight against it, and to be subduing it, till our dying Day. More particularly, you may know what this Mortification is, by the several scriptural Expressions concerning it:

It is, 1st. The destroying of the Body of Sin, in *Rom. vi. 6.* which is called the Body of Death, *Rom. vii. 24.*

2^d. It is expressed by putting off the old Man; so, in *Eph. iv. 2.* we are commanded to put off, concerning the former Conversation, the old Man, which is corrupt according to the deceitful Lusts; to put off the old Man with his Deeds, *Col. iii. 9.*

3^d. It is expressed by mortifying the Members on Earth, every Sin, such as Fornication and Uncleanness, &c. which are as so many Members of the old Man, *Col. iii. 5.*

4th. It is expressed by crucifying; so, in *Gal. v. 24.* it is told us, that they who are Christ's, have crucified the Flesh, that is, the unrenewed Part, with the Affections and Lusts thereof.

5th. It is expressed by burying, labouring to have the old Man not only crucified, but buried, by Christ, and with him; so, in *Rom. vi. 4.* Believers are said to be buried with Christ, by Baptism in his Death: The like Expression we have, in *Col. ii. 12.*

6th. It is expressed by a Comparison of purging of Trees, and lopping off of luxuriant Branches, *John xv. 1, 2.*

7th. It is expressed in rougher Terms, in *Matth. v. 29, 30.* by the plucking out of the right Eye, and cutting off of our Right-hand, and casting them from us.

8th. It is expressed so, as it must be a daily Work, until we come to the Race's End; by laying aside every Weight, and the Sin which doth so easily beset us, *Heb. xii. 1.* we must keep a special Eye on it: Whence we may gather, that this Work of Mortification is no easy Work.

and that it is not done all at once; but that Sin, 1st. As it were, hath a Wound, in the Love of it, which is its Life; so as that which Men do they allow not, *Rom. vii. 15.* 2^{dly}, It cometh to be weakned in the Strength of it, which is the Law; when the Believer seeth the Law satisfied, so as it cannot strike on him, 1 *Cor. xv. 56.* 3^{dly}, When it hath prevailed long, it cometh at last to be much subdued; and so the Believer to be much freed, (1.) From that Law and Dominion of Sin, *Rom. viii. 2.* and vi. 14. (2.) From the prevailing Practice of it, so as they begin to cease from Sin, 1 *Pet. iv. 1.*

Use 1. Against those who give themselves out as Students of Holiness and Sanctification; but think little or nothing of this Work of Mortification; which standeth in the crucifying of the Flesh, and keeping under the Body of Death; so, in the slaying of Sin at the Root, they have not to this Day studied that great Lesson, of dying to Sin, and to live no longer therein, *Rom. vi. 2.* they have not made it their Work to put out the Life of Sin, which standeth in the Love of Sin.

Use 2. It is of all our Concernment, to try whether we have any Thing of this Work in us: And, for your Clearing in this, I shall propound to you, first, Marks of unsound Mortification, and after of the sound. As to the first, you may take these as Marks of unsound Mortification: (1.) They have little or no Mortification, who esteem highly of worldly Excellencies: He was no mortified Man, who esteemed highly of his *Babylon*, which he had built for the House of the Kingdom; of which he said, that he had built it by the Might of his Power, and for the Honour of his Majesty, *Dan. iv. 30.* Nor yet were the Disciples well mortified, when there was a Strife amongst them, which should be greatest, *Luke xxii. 24.* Ah! this were to know Things after the Flesh, which *Paul* would not do, 2 *Cor. v. 16.* (2.) Where there is much Discontentment with their Lot, though they be provided of Things necessary: So it was with *Israel* in the Wilderness; they had *Manna*, called the Corn of Heaven, and Angels Food, *Psal. lxxviii. 24, 25.* yet they were not satisfied; they murmured and

wept, saying, *Who shall give us Flesh to eat; we remember the Fish which we did eat in Egypt,— the Cucumbers, the Melons, and the Leeks, &c.* But now our Soul is dried away, and there is nothing left but this Manna, *Numb. xi. 4, 5, 6.* Many, again, think the stollen Waters sweet, *Prov. ix. 17.* (3.) Where there is a Heart cleaving to the World, there is little or no Mortification; such as make Gold their Confidence, which *Job* would not do, *chap. xxxi. 24.* who are like the Horse-leech's two Daughters, which cry, *give, give, Prov. xxx. 15.* that swallow down Riches, *Job xx. 15.* It is just that the Lord cause such Men vomit them up again, as is threatened in that Place. (4.) When Men are immoderate in their Affections, still in Distemper, or confused; so as neither they themselves nor others can well know what they would be at; they are like the troubled Sea; and far from that Moderation which is commanded, in *Phil. iv. 5.* when they have not learned that great Lesson, which *Paul* professeth he had learned, in the 12. ver. of that *chap.* while he saith, *I know both how to be abased, and how to abound; every where, and in all Things, I am instructed, both to be full and to be hungry, both to abound and to suffer Need.* (5.) They have no right Mortification, who have Confidence in the Flesh, that is, in Self, or Nature's Strength, in Gifts, or Parts, external and carnal, or common Privileges: There is no true Mortification, but where all Boasting is excluded, and all Glorifying after the Flesh: The Lord will have all the Saints brought so low, they must rejoice in Christ Jesus, and have no Confidence in the Flesh, *Phil. iii. 3.* (6.) There is little Mortification, where there is much Envyng and Strife; so doth *Paul* reason, *1 Cor. iii. 1, 3.* he could not speak unto them, as unto Men spiritual but carnal; *ye are yet carnal,* saith he, *for whereas there is among you Envyng, and Strife, and Divisions, are ye not carnal and walk as Men?* (7.) It is great Sign of little or no Mortification, when People or Persons cannot bear a Reproof; they receive not with Meekness the ingrafted Word, which is able to save their Souls, *Jam. i. 21.* (8.) It is a Token of little or no Mortification, when

when a Temptation taketh speedily; so it is said of the foolish young Man, *He goeth straightway after the Whore, as a Fool to the Correction of the Stocks, till a Dart strick through his Liver, and as a Bird halleth to the Snare, and knoweth not that it is for his Life, Prov. vii. 22, 23.* When the Remembrance of old Sins, doth set Men on Fire to lust after them of new; so, in *Ezek. xxiii. 19.* it is said of *Israel*, that *she multiplied her Whoredoms, in calling to Remembrance the Days of her Youth, wherein she had play'd the Harlot in the Land of Egypt.* (9.) It is a Token of little Mortification, when our Lusts are strong, and do ordinarily disturb us, while we go about holy Duties: It is true, Satan doth envy holy Duties much, and he will be at *Joshua* his Right hand, when he is about them; yet, if Men be serious about holy Duties, it will be a very unmortified, and strongly stirring Corruption, which will or can ordinarily disturb and impede the Soul in the Exercise of Worship. Take, on the other Hand, some Marks of sound Mortification. (1.) If the more of Corruption discovered, doth increase the Conflict, and striving against it; especially, if there be always an Eye kept upon the Idol and predominant Sin, and the Strength of Battle be, as it were, poured forth against it. (2.) If there be much of full and free Self-denial; so *Paul*, when he knew by the Holy Ghost, that in every City Bonds and Afflictions did abide him: he came to so much Self-denial, that he said, *but none of those Things move me, neither count I my Life dear to myself, so that I might finish my Course with Joy, Acts xx. 23, 24.* And, in *Phil. iii. 7, 8.* he saith, *But what Things were Gain to me I counted Loss for Christ; yea, doubtless, and I count all Things but Loss for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ; and, in 2 Tim. iv. 6.* he professeth a Readiness to be offered up; that was, to seal the Truth with his Blood: But, in one Place he is marvellously down in Self-denial; it is in *Rom. ix. 3.* where he professeth he would wish himself accursed from Christ, for his Brethren, his Kinsmen according to the Flesh; where

he preferred the publick Good of the Church, and Glory of God, to his own Consolation and Salvation, if otherwise it could not be advanced. (3.) If there be a constant holy Frame of Heart, and Evenness in our Christian Walk; if there be a walking in the Spirit, and no Fulfilling of the Lusts of the Flesh, *Gal. v. 16.* And then, that fixed Heart, *Psal. cviii. 1.* (4.) When a great Love and Desire after the Word; so, a good Stomach to our Meat, *1 Pet. ii. 1.* a Desire of the sincere Milk, the most spiritual Food. (5.) If a Christian come to be ashamed, not only of shameful Ways, but of short-comings; when he thinketh that he knoweth nothing as he ought to know, *1 Cor. viii. 2.* and is ashamed, that when for the Time he had been at School, he might have been a Teacher, he had need that one teach him which be the first Principles of the Oracles of God, *Heb. v. 12.* (6.) When the Stirrings of Corruption are not so strong in and under Temptation, as sometimes they have been; or, if after the Temptation is over, the Stirring cometh to be less than ever it was. (7.) If there be nothing of that Longing, and Heart hankering after the Objects which were wont to be Snares to us, when we are dead as to the Remembrance of them, or the remembering of them doth not affect us, much less infect us; we are not like these who in *Amos viii. 5.* do lay, *When will the new Moon be gone, that we may sell Corn, and the Sabbath, that we may set forth Wheat?* (8.) If we have sweet and quiet Contentment in every Case, so have learned Paul's Lesson, *Phil. iv. 11.*

The second Thing propounded, was, That Mortification was a rare, rich, and excellent Blessing: It is of kin, if not of the same Frame and Mould, with those that are poor of Spirit, and mourn, in *Matth. v. 3, 4.* and all of that Sort are pronounced blessed by our blessed Lord: But, that it is an excellent Blessing, this Mortification, it doth appear further thus, 1. From the woful Estate of Souls that want it; their Iniquities prevail against them, as in *Psal. lxxv. 3.* Sin reigneth in their mortal Bodies, which is a very dangerous Case, *Rom. vi. 12.* They are in Satan's Snare, taken and held captive of

of him at his Will, *2 Tim. ii. 26.* 2. In Mortification there is the Exchange for the better; the new is given, and the old taken away. 3. There is in Mortification a Victory, and there is a Joy in that, *1 Cor. xv. 57.* there is a Joy, as in dividing of the Spoil, *Isa. ix. 3.* 4. Such as are much in the Work of Mortification, have much precious Communion with God; the Lord dwelleth with such contrite ones, *Isa. lvii. 15.* 5. This hath the Promise of Life; if *through the Spirit we do mortify the Deeds of the Body we shall live, Rom. viii. 13.* 6. In Mortification we fight the Lord's Battles; so, are with him, and stand for him; and the Promise is, if we be with him he will be with us, *2 Chron. xv. 2.* 7. Mortification, by cutting off Superfluities, and moulding our Desires to our Estates, it causeth Christian Contentment, which is a rare and rich Jewel of the Christian. 8. It is the pruning Knife to the Vine, which causeth the greater Fruitfulness, *John xv. 2.*

Use 1. Hence is discovered their Folly and Misery, who do not set about this blessed Work of Mortification; they nourish their Hearts, as in a Day of Slaughter, *Jam. v. 5.* they spare their Sin, and are cruel to their own Souls; it is worse in their Choice, than with those in *Mat. xviii. 8.* for there, there seemeth at least some Loss, which yet is none at all, to enter into Life halt and maimed; but here it is a Madness, not to part with that which is worst, and will prove our worst, that we may partake of Heaven.

Use 2. All who love excellent Things and Works, let them love this Work much: It is hard to Flesh and Blood; but Flesh and Blood will not enter into the Kingdom of God: It is painful, but profitable; the peaceable Fruit of Righteousness doth come thereby: It is strange to see some so much taken with outward Mortifications, in that voluntary and superstitious Humility, neglecting the Body, foretold by the Apostle, in *Col. ii. 23.* and will not, do not, fall in Love with true Mortification.

The *third* Thing propounded, was, That Mortification was promised, and so was a covenanted Blessing: This is clear, 1. From Scriptures, in which, Heart-circum-

sion

sion is promised, *Deut. xxx. 6.* The purely purging away of the Dross, and taking away of our Tin, *Isa. i. 25.* The purging away of Blood, by the Spirit of Judgment and Burning, *Isa. iv. 4.* Saving us from all our Uncleannesses, *Ezek. xxxvi. 29.* In the Promise, to subdue our Iniquities, *Mic. vii. 19.* In the Promise of Christ's saving from and taking away of Sin, *Matth. i. 21.* *John i. 29.* In the Promise, that Sin shall not have Dominion over us, *Rom. vi. 14.* 2. This appeareth from the Symbols and Sacraments thereof in the old and new Testament, Circumcision and Baptism: Circumcision is annexed to the Promises, so is Baptism. 3. From that Oath made to the Fathers, of being delivered from all our Enemies; and that cannot be without Mortification. 4. From the End of Christ's Death, which was to redeem from all Iniquity, and to purify unto himself a peculiar People zealous of good Works, *Tit. ii. 14.* 5. From his Victory and Conquest; all his Enemies must be subdued under him, *Psa. cx. 1.* and *Rev. vi. 2.* and his greatest Enemies are and must be subdued, in this Work of Mortification. 6. From the Power of the Gospel, and Nature of the Word; so, in *2 Cor. x. 4, 5.* *It is mighty through God, to the pulling down of strong Holds, casting down Imaginations, and every high Thing, which exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ:* And of the Word it is said, in *Heb. iv. 12.* that it is quick and powerful, and sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow; and that it is a Discerner of the Thoughts and Intents of the Heart; so, very much fitted for this Work of Mortification.

Use 1. Matter of Terror to those that are not within this Covenant: They being under the Power of Darkness, and of Sin and Satan, are like to die in that Prison, and Bondage, as the greatest Slaves under Heaven; they are like to take all that their Superfluity of Naughtiness with them unto Hell, *Jam. i. 12.* They have no Title to the Promise for Heart-circumcision, or any Thing of this gracious and precious Work of Mortification.

Use

Use 2. Hence, Matter of unspeakable Comfort to those who have entered in, and given up themselves unto, this Covenant of Grace: Though they find a Body of Death stirring mightily within them, and their Corruptions too strong for them, as *David* said of the Sons of *Zeruiah*; there is no Cause of Discouragement, how long there are so many Promises of Mortification, whereby Victory is assured unto them: This was the Triumph of Christ in his Ascension, *He led Captivity captive*, *Psal.* lxxviii. 18. with *Eph.* iv. 8. and what were the chief Captivities, which he led captive? were they not Sin, and Death, and Satan? The chief Captivity is Sin, so as Believers are held captive most by it: Though it were no more but the Iniquity of their Heels, it doth even compass them, *Psa.* xlix. 5. O! but Christ hath led that Captivity captive, and is daily a leading it in the Work of Mortification: Believers, in their striving against Sin, though they should resist unto Blood, need not be discouraged; Victory over Sin is promised by the Father, undertaken by the Son, and wrought by the Spirit.

Use 3. Seeing Mortification is a covenanted Blessing, and it both cometh and is wrought by, and in the Strength of the Promise; hence appeareth the Folly of those, who know no other Mortification, but by outward Penances, in not sparing the Body of Flesh, and the Body of Death nourished thereby, in the Opinion of Merit and Self-Righteousness.

Use 4. So then, when we find ourselves of small and little Strength to debate with our strong and mighty Corruptions, we should turn in to the Promises, by which Mortification is promised, and Victory assured unto Believers, Grace sufficient in the Conflict, *2 Cor.* xiii. 9. and complete Victory in the End: Yet, after a partial Victory, or Victory in Part, Sin may rise again; but it will be destroyed by little and little; the Lord doth by them, as he did promise to do with the *Canaanites*, *Exod.* xxiii. 30. *drive them out by little and little.*

S E R M O N XXV.
ON THE
G O S P E L C O V E N A N T :

On the second Part of SANCTIFICATION,
NEW-OBEDIENCE.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE come now to speak of the other Part of Sanctification, commonly called new Obedience, or, the Vivification of the new Man: Of this I shall speak briefly in these Three, 1st, What it is. 2^{dly}, How excellent a Blessing it is. 3^{dly}, How it is a promised, and a special covenanted Blessing.

As to the 1st. In Scripture this is variously expressed, and from these Expressions we may gather what it is, 1. By walking with, before, or after God, *Gen. vi. 9.* and *xvii. 1.* *Deut. xiii. 4.* By walking in the Ways, Paths, and in the Law and Commandments of God, *Deut. xxiv. 9.* *Isa. ii. 3.* *Luke i. 6.* 2. By serving the Lord with the whole Heart, *Deut. x. 12.* and in Newness of Spirit, *Rom. vii. 6.* 3. It is expressed by fearing the Lord, *1 Sam. xii. 14, 24.* the fearing of him and his Goodness, *Hos. iii. 5.* 4. By living to God, and Newness of Life, *Gal.*

*Gal. ii. 19. and Rom. vi. 4. 5. By putting on the new Man, which after God is created in Righteousness and true Holiness, Eph. iv. 24. 6. Very frequently, by obeying of the Lord and his Commandments, Deut. xi. 27. and Obedience to Christ, 2 Cor. x. 5. 7. Ordinarily, it passeth under the Name of Sanctification, 1 Thess. iv. 3. and 1 Pet. i. 2. and Holiness, Luke i. 75. perfecting Holiness in the Fear of God, 2 Cor. vii. 1. So this new Obedience is a bringing forth of Fruit unto God, and unto Holiness, Rom. vi. 22. and vii. 4. Fruits of Righteousness, Phil. i. 11. More particularly, there is required unto it, 1st. The new Creature, 2 Cor. v. 17. *If any Man be in Christ, he is a new Creature.* 2^d. There must be new Principles of Motion and Working, the Spirit of Christ, the Spirit of Life which is in him, Rom. viii. 2. and that Faith and Love which are in him, 2 Tim. i. 13. 3^d. There must be fresh and daily Supply of the Spirit, Phil. i. 19. 4th. A Gospel-like Conversation, such as becometh the Gospel, Phil. i. 27. O! there is much required unto this;—more Exactness than the now dim Light of Nature doth teach, though that which may be known of God, Rom. i. 19. even that *he is a Spirit, and must be worshipped in Spirit*, and that which remaineth of that other Principle of common Equity, in Luke vi. 31. *As ye would that Men should do to you, do ye also to them likewise*, may lead a Man a very great Length; yea, more of lively Obedience than in the Covenant of Works is required; and more than could be required of Men who lived under the old Dispensation of the Covenant, by Reason of the now greater Light, and more of the Spirit poured forth: The Expressions, as to the Exactness of this Obedience required, go very high, In Eph. v. 15. walking circumspectly, it is to the Top of a Duty; and then, the Fruits of the Christian must not only be meet for, or worthy all the most real and sincere Repentance, Luke iii. 8. worthy of his Vocation, Eph. iv. 1. but worthy of the Lord unto all pleasing, Col. i. 10. In 1 Pet. i. 15. Holiness is required, as God is holy, and 1 John iii. 3. the Purifying of ourselves as God is pure, not only all must be new, but a daily Renewing; and there in a serious Endeavour to come up to the Pattern,*

tern, in the most exact Conformity, that is attainable in this Life.

Use 1. Hence it may be easily discerned in how great Mistake many who bear the Name of Christians are, as to this Holiness and new Obedience: It cometh in by a new Creation, much more excellent than the first, and is carried on by Omnipotency, and rare and rich Communications; and it groweth up with its Top to Heaven; yea, it doth come from Heaven, and travelleth thither every Day, *Phil. iii. 20.*

Use 2. Let us learn then to make this Sanctification, (1.) Our great Study, that we may know it. (2.) Our great Work, to practise it. (3.) Our greatest Ambition, to reach Perfection in it: Let old Things pass away, *2 Cor. v. 17.* and all Things become new; every Day new Washings, new Purposes, new Endeavours; and in all these, new Drawings at the Well, and Fetchings of Grace from that Fulness which is in Jesus Christ, *John i. 16.* that we may grow up to be an holy Temple in the Lord, *Eph. ii. 21.* a Habitation of God through the Spirit, *ver. 22.* of that chap.

As to the 2d. This Sanctification or new Obedience, is a rare and excellent Blessing; so, in *Psal. cxii. 1.* the Man is pronounced blessed that feareth the Lord, and delighteth greatly in his Commandments, and in *Psa. cxix. 1.* Blessed are the undefiled in the Way, and in *Matth. v. 8.* Blessed are the pure in Heart, for they shall see God: O! walking with God is a most excellent Thing; to bear the Image and Impressions of God, and Christ, and to walk in the Spirit, *Gal. v. 25.* and in the Newness of the Spirit, *Rom. vii. 6.* it cannot be told what Happiness there is in it: For demonstrating this, consider, 1. The many general Promises which are made to it, *Deut. xxviii.* from *ver. 1.* to 14. Blessings in the City, and in the Field, in the Fruit of the Body, and Fruit of the Ground, Blessings in all our Ways, Victories over Enemies, Establishment as a holy People to the Lord himself, and setting us up above Enemies. 2. Particular Promises, such as, 1st. A holy secure and safe Condition; so doth *Zophar* preach unto *Job*, chap. xi. of that Book,

On the GOSPEL COVENANT. 239

If Iniquity be put far away, and Wickedness dwell not in the Tabernacle, then shall thy Face be lifted up without Spot; there shall be Steadfastness and no Fear, ver. 15, 15. and in ver. 18, 19. Security, because there is Hope,—a Rest in Safety, lying down, and none to make afraid, many Suiters, &c. 2d. The Promise, not only of Sufficiency, but of a plentiful Condition, Lev. xxv. 19, 21. The Land shall yield her Fruit, and ye shall eat your Fill,—a Blessing in one Year that should last for three Years; and, in Mal. iii. 10. the Pouring forth of a Blessing is promised, more than there was Room to receive it. 3d. The Promise of a Blessing to the Seed and Offspring; the Mercy is to Thousands of them who love God, and keep his Commandments, in Deut. v. 10. and in Isa. xlviii. 19. the Seed to be as the Sand, and the Offspring like the Gravel thereof, their Name not to be cut off, nor to be destroyed from before the Lord. 4th. Freedom from Diseases and Plagues, Exod. xv. 26. and great Deliverances from Tribulation, in the remembering of his Covenant, Deut. iv. 30, 31. and remarkable and complete Victories over Enemies, the driving out of all their Enemies, Deut. xi. 22, 23. 5th. Promises of spiritual Blessings, such as, 1. The Love of God, and Fellowship with him; to be a peculiar Treasure and Kingdom of Priests unto him, Exod. xix. 5, 6. 2. True spiritual Liberty; where the Spirit of the Lord is, there is Liberty; and such is this Spirit of Sanctification, 2 Cor. iii. 17. 3. Sound Peace and spiritual Joy, great Peace have they which love God's Law, and nothing shall offend them; and David rejoiced at the Word, as one that findeth a great Spoil, Psal. cxix. 162, 165. 4. A great Reward, even in doing of the Commandments, Psa. xix. 11. 5. There is Hearing of Prayer promised to such; If ye abide in me, and my Words abide in you, saith Christ, ye shall ask what ye will, and it shall be done unto you, John xv. 7. 6. There is Perseverance promised; such are so ordained to bring forth Fruit, as their Fruit may remain. 7. All Happiness is promised to such; yea, and that great Happiness of eternal Life: Blessed are they that keep Judgment, and he that doth Righteousness at all Times, Psal. cvi.

cvi. 3. The Happiness is not in knowing, but in doing of the Will of God; *If ye know these Things, happy are ye if ye do them, Isa. xlii. 17. Christ is the Author of eternal Salvation to all that obey him, Heb. v. 9. and, in Rev. xxii. 14. They are blessed that do his Commandments; so, they have a Right unto the Tree of Life, and may enter in through the Gates into the City.* 6. The great Excellency of this Sanctification, is in that threefold and greatest Good, 1st, The glorifying of God; *Let your Light so shine before Men, saith our Saviour, in Matth. v. 16. that they may see your good Works, and glorify your Father which is in Heaven.* 2^{dly}, The profiting and edifying of our Neighbour; so our Neighbour is pleased for his Good to Edification, *Rom. xv. 2.* 3^{dly}, The edifying of ourselves, both in Faith and Love, *Eph. iv. 16. Jude ver. 20.*

Use 1. The Madness and Folly of those, who, as they have chosen, so they rest satisfied, with the old puddle Way of Sin; they do not only prejudge themselves of manifold Blessings, but of Blessedness itself; it is to be found in no other Way in this Life, but in the Way of Holiness, in this Way of new Obedience: This is that Way, and a Way, the most excellent of Ways, *Isa. xxxv. 8.* It is a walking with God, like *Enoch, Gen. v. 22.* a walking in Christ, *Col. ii. 6.* and in the Comforts of the Holy Ghost, *Acts ix. 31.* and in the Way of Peace, *Luke i. 79.*

Use 2. Chuse then this new and living Way, which is once sprinkled with the Blood of Christ, consecrated through the Vail, that is, his Flesh, *Heb. x. 20.* and then paved with Love; for indeed, it is Christ's Chariot, in which he manifesteth much Love, *Cant. iii. 10.* and decked with many shining Ornaments: There are many much taking, and ravishing Beauties in Holiness, *Psal. cx. 3.* O! chuse this Obedience of Faith, *Rom. xvi. 26.* this Obedience unto Righteousness, *Rom. vi. 16.* it is much better than Sacrifice, *1 Sam. xv. 22.* Blind Obedience to God (I mean in regard of Success or Reward) is better than to obey Man without God's Warrant, upon all seen Advantages: Obedience is our Life, *Deut. xxx. 15, 19.* should it not be our Love, then?

Use 3. All then, that desire not Snares and Judgments to be rained down upon them, but manifold Blessings, let them choose the way wherein Blessings do fall; it is in the gracious Street of Obedience, the beautiful Ways of Holiness: All who love Excellency, love Holiness; *the Righteous is more excellent than his Neighbour*, Prov. xii. 26. but *the Heart of the Wicked is little worth*, Prov. x. 20.

As to the *third* Thing propounded, this Sanctification and new Obedience is promised, it is a covenanted Blessing; so, in *Isa. lviii. 11.* it is promised to the Believer, that *the Lord shall guide him continually*, — and that *he shall be like a watered Garden, and like a Spring of Water, whose Waters fail not*: It is promised to the People of God, in *Jer. xxx. 9.* that *they shall serve the Lord their God, and David their King*; whom the Lord was to raise up unto them, that is, Christ: And, in *Ezek. xi. 19, 20.* it is promised, that *he will put a new Spirit in his People, and that he will take the stony Heart out of their Flesh, and give them an Heart of Flesh; that they may walk in his Statutes, &c.* And, in *Ezek. xxxvi. 27.* it is promised, that *he will put his Spirit within them, and cause them walk in his Statutes, and that they shall keep his Judgments and do them*. Further, for demonstrating of this, consider these grounds, 1. As hath been shewed, the Spirit is promised, even the pouring forth of the Spirit, *Prov. i. 23.* and *Isa. xlv. 3.* and this is to Sanctification and Obedience, *1 Pet. i. 2.* 2. Faith is promised; and it is unto Obedience, *Rom. xvi. 26.* 3. By the Covenant we are planted in Christ; and he is a sappy Vine, *John xv. 5.* and a quickening Spirit, *1 Cor. xv. 45.* 4. It is promised, in that great Promise, whereby the Law is to be written in the Heart. 5. It is sworn, in the Covenant made with the Fathers; for, the end of that deliverance, is, *serving of God without Fear, in Holiness and Righteousness*, *Luke i. 73, 74, 75.* 6. If it were not promised, it could not be; for, without Christ we are able to do nothing, *John 15. 5.* *we are not sufficient of ourselves to think any thing as of ourselves*, *2 Cor. 3. 5.* *It is God which worketh in us, both to will and to do*, *Phil. 2. 13.* 7. The great

Q

End

Use

End of Redemption, and of Christ's Purchase is, to make us a People zealous of good Works, *Tit. 2. 14.* 8. The great Thing which the Lord seeketh and promiseth himself in the Covenant, is, Praise, and Glory, and Honour, *Jer. 13. 11.* And this his End cannot be attained but by the Holiness of his People; so it is they shew forth the Praises, or Virtues of him who hath called them out of Darkness into his marvellous Light, *1 Pet. 2. 9.* and this must be by the Promise, or it cannot be.

Use 1. Is Holiness and new Obedience a covenanted Blessing? Then they who desire to practise Holiness, must not go to the Covenant of Works to practise it, to fetch their Help from thence: Holiness cannot be fetched now from that Fountain or Quarter; for, 1. Though Actions good for the Matter may be done, from that which remaineth of that Covenant written upon the Heart by Nature; yet no Action formally good can proceed from thence, for it cannot come but from a corrupt Fountain, and cannot but have some crooked Design in it. (2.) Holiness is by the hearing of Faith, not by the Works of the Law, *Gal. 3. 2.* the Promise of the Spirit is received through Faith, *ver. 14.* of that *chap.* And the Gospel only is the Ministration of the Spirit, *2 Cor. iii. 8.* (3.) We are Saints only by calling, *1 Cor. i. 2.* and our calling is by the Gospel, *2 Thess. ii. 14.* we are sanctified in Christ Jesus, in that same *1 Cor. i. 2.* it is he that sanctifieth and cleanseth his Church, *with the washing of Water, by the Word, that he may present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, that it should be holy and without Blemish,* *Eph. v. 26, 27.* (4.) Sanctification is a new Creation and Workmanship, *Eph. ii. 10.* and *iv. 24.* so it is not, nor can now be, by any Thing of the old Work; the Law now is weak through the Flesh, *Rom. viii. 3.* (5.) Who are under the Law, and remain such, cannot receive the Spirit: The World cannot receive the Spirit of Holiness, more than that Spirit of Truth, *John xiv. 17.* for he is one and the same Spirit. (6.) The Covenant of Works, even while it was in its Strength, did rather suppose Holiness than work it: Man was first made holy

after

after God's Image ; and then the Covenant for Holiness was made with him. (7.) The Holy Ghost, who is now the only Worker of Holiness, is a Spirit of Grace, *Zech.* xii. 10. Outward Reformation, without him, is rather Restraint than Renovation : The Law is now for Restraint of Transgression, *Gal.* iii. 19. As to that, in *Heb.* x. 29. that of being sanctified by the Blood of the Covenant, is to be understood only of being sanctified sacramentally, as in *Exod.* 24. 7, 8. And, to close this, if new Obedience and Holiness be not by the Covenant of Works, but by the Promise ; then there can be no Merit in it : We may, of all that we do, or can do, say, as *David* saith, in *1 Chron.* xxix. 16. all cometh of the Lord's Hand, all is his own ; and, as *Paul* reasoneth, *1 Cor.* 4. 7. *who maketh thee to differ, what hast thou, that thou didst not receive ?*

Use 2. Try our Justification by our Sanctification : Salvation is known by the washing of Regeneration, and renewing of the Holy Ghost, *Tit.* iii. 4, 5. Some deny all certain Evidences but by Revelation ; but, (1.) We have Scripture to the contrary ; *David* taketh that for a sure evidence, that he shall not be ashamed, when he hath respect to all the Commandments, *Psal.* cxix. 6. Christ giveth this as a sure Evidence that Men are his Disciples, if they love him, and keep his Commandments, *John* xiv. 15. and if they love one another, *John* xiii. 35. and *John*, in his *1 Epist.* ch. v. *ver.* 13. doth give ground to think that Men may assuredly know they have eternal Life, and that they believe on the Son of God. (2.) To hold this opinion were to blaspheme the Work of the Spirit as dark, contrary to *1 Cor.* ii. 12. the Spirit of God is given us, that we may know the Things which are freely given us of God : It is true, Election is dark ; but Redemption is more clear, and Sanctification is yet more clear, being a Work within us : *The God of our Lord Jesus Christ, the Father of Glory, giveth the Spirit of Wisdom and Revelation in the Knowledge of him,* *Eph.* i. 17.

Take then these Marks of true Sanctification, 1. If it be universal, if one exerciseth himself always to have a Conscience void of Offence toward God and toward men,

AA. 24. 16. If entire Satisfaction be their Study, as it was the Apostle's Prayer, *1 Theff. v. 23.* 2. If there be a striving against Sin, and standing it out, as the word beareth, *Heb. xii. 4.* 3. If there be a watching, not only against Sins, which stain the profession, such as doing against the Truth, *2 Cor. xiii. 8.* but more secret Sins, *Psal. xix. 12.* 4. If our Works be all wrought in God, *John iii. 21.* and for him, and to his Glory, *Rom. xiv. 6.* and *1 Cor. x. 31.* 5. It loveth not only God-fellowship, such as that, in *1 John i. 3.* but Saint-fellowship also, *Psal. cxix. 63.* 6. It is very sensible of Wants, Weaknesses, and Imperfections: There will be many a Wish, like that, in *Psal. cxix. 5.* *O! that my Ways were directed to keep thy Statutes:* It maketh a man poor of Spirit, *Mat. v. 3.* it will make a Man far from the Conceit of his own Perfection, *Phil. iii. 12, 13, 14.* 7. It will choose all Afflictions rather than Sin, *Heb. xi. 25, 26.* 8. It will seek the Things of Christ more than its own, even the Honour of the Son, whom the Father desireth to have honoured, *John v. 23.* 9. True Holiness will be jealous of itself; so, bringing the Soul to frequent Examination, *Psal. iv. 4.* 10. It will be provoked, not only to Duty, by the forwardness of others, as sometimes the Zeal of some will provoke many, *2 Cor. ix. 2.* but also by the slowness of others; there will be in a holy Heart a holy Shame at the short-coming of others, which will quicken them.

Use 3. Seek, all that love life, this Newness of Life, so the new Way, in new Principles, for new Ends, and unto new Degrees, from Holiness to Holiness, as well as from Faith to Faith, *Rom. i. 17.* If it be asked, How shall true Holiness be known from Changes wrought in moral Men? *Answer.* 1. Changes in such are not wrought but by a long Progress: True Holiness may be both truly and quickly wrought. 2. Moral Men work not either from the Faith of Commandment or Promise; the contrary is in Believers. 3. In such Men no Change of Nature, only some general Change. 4. Such do always set up themselves to be their own End. 5. Though they do some good Things, they do them not with De-

light

light; though sometimes they may seem to do them freely, in the Strength of a Gift, or from a Habit and Custom.

S E R M O N XXVI.

ON THE

GOSPEL COVENANT:

Of sanctifying and saving GRACES, I. Of KNOWLEDGE.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE have spoken to the Parts of Sanctification: Let us now consider the Graces which are exercised in it; which are as so many Diamonds and precious Stones, shining in the same with a glorious Lustre to a discerning and spiritual Eye: As Sanctification, in the general, is a great and covenanted Blessing, so is every Grace that appeareth and is exercised in it.

I begin at Knowledge, not that which is natural, which distinguisheth a Man from a Beast, and hath its own Excellency; but that spiritual Knowledge, which cometh down from the Father of Lights, *Jam. i. 5. 17.* which is called the Knowledge of the holy, *Pro. xxx. 3.* which hath this Excellency, it giveth Life to them that have it,

Q 3

Eccel.

Eccl. vii. 12. It is the Knowledge of Salvation, *Luke i. 77.* Of this Knowledge I propound these two Things, *1st*, The Excellency of this Blessing. *2^{dly}*, How it is promised, and so a covenanted Blessing.

As to the *1st*, Saving Knowledge is a rare and ineffable Blessing: The Scriptures hold it out as a most desirable and excellent Thing: Satan knew no greater Temptation for Man, than to be as God, knowing good and evil, *Gen. iii. 5.* This Knowledge is to be received rather than choice Gold; it is better than Rubies, and all Things that can be desired, *Prov. viii. 9, 10.* *The Knowledge of the holy is Understanding,* and only worthy the Name of it, *Prov. ix. 10.* *It is the Light of the Knowledge of the Glory of the Lord, which shineth in the Face of Jesus Christ,* *3 Cor. iv. 4.* More particularly, take up the Excellency of this Knowledge, in these Things, 1. It is the most comprehensive Knowledge, of all that which is most needful to be known, that is, the Knowledge of God, and of a Man's Self. It is true, God only doth best know what is in Man, *John ii. 25.* *He searcheth the Heart, and trieth the Reins,* *Jer. vii. 10.* *Yet there is a Spirit in Man, and the Inspiration of the Almighty giveth them Understanding,* *Job xxxii. 8.* So the Spirit of Man is the Candle of the Lord, searching all the Inwards of the Belly, *Prov. xx. 27.* especially when enlightened with this divine Knowledge; it knoweth both the Things of the Spirit of God, and of a Man's own Spirit, *1 Cor. ii. 10, 11, 12.* This is an excellent Knowledge, and all Knowledge that is needful, to know God and ourselves, to know him, so as we may admire and adore him; and to know ourselves, so as to abhor ourselves, with *Job*, in Dust and Ashes. 2. The Excellency of this Knowledge is this, it is the Image of God; so, when we are said to be renewed to the Image of God, we are said to be renewed in Knowledge, *Col. iii. 10.* 3. It is indeed the Eye of the Soul, and the Light of the Body; it maketh both the Eye single, and Soul and Body full of Light, which is a blessed Thing; and the contrary puts a Man in a woful State, *Luke ii. 34.* 4. Other Knowledge is of God, and hath its own Use; were it but that Know-

ledge

ledge in all Manner of Workmanship, *Exod. xxxi. 2, 3.* much more the Knowledge of these which are called liberal Arts and Sciences; but all that is nothing to this, which giveth and is eternal Life, *Job. xvii. 3.* 5. There is nothing but Misery without this; the Man that hath not this Light, cannot but stumble, *Job. xi. 10.* *He walketh in Darknes, and knoweth not whither he goeth;* yea, there is a Horror that attendeth even this common Darknes, *Gen. xv. 12.* much more this spiritual Darknes. 6. The Excellency of this Knowledge is, that it satisfieth; there is no other Knowledge that can give a Man Satisfaction; for he that increaseth Knowledge increaseth Sorrow, *Eccl. i. 18.* A Sight of God as a Father, in this, it will suffice us, *John xiv. 8.* 7. It is the most inward penetrating Knowledge into that which is within the Veil, and that which is at the right Hand of God, where Christ is; it is of the Truth as it is in Jesus, *Eph. iv. 21.* 8. This Knowledge layeth the Foundation for Faith; so, in *2 Cor. iv. 13, 14.* the Spirit and Acting of Faith, is founded upon Knowledge, that he which raised up the Lord Jesus, shall raise us up also by Jesus. 9. There are great Things promised to this Knowledge, which do greatly commend it in its Excellency: 1st. Temporal Things; so, in *Prov. iii. 13, 16.* Wisdom and Understanding being the same with the Knowledge I speak of: It is said of her, *Length of Days is in her right Hand, and in her left Hand Riches and Honour;* and, in *Prov. xxiv. 14.* *The Knowledge of Wisdom shall have a Reward when it is found; and the Expectation shall not be cut off;* and, in *Psal. xci. 14.* *The Lord will set them on high, that have known his Name.* 2^d. Spiritual Blessings are promised unto it, *Grace and Peace is multiplied through the Knowledge of God, and of our Lord Jesus,* *2 Pet. i. 2.* 3^d. Eternal Life and Happiness: It is said of Wisdom, or, Knowledge, that *she is a Tree of Life to them that lay hold on her, and that happy are they who find her,* *Prov. iii. 18.* and, in *John xvii. 3.* *This is Life eternal, to know the Lord to be the only true God, and Jesus Christ whom he hath sent.*

Use 1. If there be such an Excellency, an All-excellency in this Knowledge; then, how miserable are they who want it? (1.) They want that of God's Image, without which they can have none of it at all; they that have no Knowledge of God, they may quit their Part of God, for they say in their Hearts, *there is no God*, *Psal. xiv. 1, 2, 4.* (2.) They have nothing of the Life of God in them; so, the Understanding darkened, and alienated from the Life of God, go together, *Eph. iv. 18.* (3.) Such are still under the Power of Satan, who are in Darknes, *Acts xxvi. 18.* there is a Power of Darknes, as well as of Satan, *Col. i. 13.* both is one and the same. (4.) Want of this Knowledge is a special Ground of God's Controversy, *Hos. iv. 1.* especially in a Land where the Light shineth, in *Judab* God should be known, *Psa. lxxvi. 1.* (5.) Want of this Knowledge is put down as a Mark of Reprobation, *2 Cor. iii. 2.* They are of the Number of those that are lost, to whom the Gospel is hid; *The God of this World hath blinded their Eyes.* (6.) Such are Men, for whom the Vengeance of eternal Fire is appointed; so, in *2 Thess. i. 7, 8.* *When Jesus Christ shall be revealed from Heaven with his mighty Angels, he will take Vengeance in flaming Fire on them that know not God.*

Use 2. If this Knowledge be so excellent a Thing, how great must their Sin be, who make it their Work to deprive the People of the Means of Knowledge? not only in *Poperie*, where the Bible is made a sealed Book, in an unknown Language, and Ignorance is made the Mother of Devotion; but in some reformed Churches, at least so called, either, (1.) By keeping in an ignorant and dumb Ministry; like these in *Isa. lvi. 10, 11.* or, (2.) By setting up a not sent Ministry, like these, *1 Kin. xii. 31.* contrary to *Rom. x. 15.* (3.) Crying down the Ordinance of the Ministry. (4.) Cutting off Ministers necessary Maintenance; which was a great Part of *Julian* the Apostate his Persecution. (5.) By a vast Toleration of Error and damnable Heresies. (6.) By bearing down the Ordinance of Discipline, which is of singular Use for the Increasing of Knowledge. (7.) By

the

the bearing down the Office of Teachers, Catechists, or Lecturers. (8.) By loose Reins given to carnal Liberty and Profaneness.

Use 3. It is the Duty then, and should be the Study, of all who love rare Blessings and Blessedness, to seek earnestly after this Knowledge; we should cry after Knowledge, and lift up our Voice for Understanding, seek her as Silver, and search for her as for hid Treasures, *Prov. ii. 3, 4.* O! seek this Knowledge, which only doth put the true Difference betwixt Men and Beasts, *Psal. xxxii. 9.* the Want of it maketh Men more brutish than the unreasonable Creatures, *Isa. i. 3.* To help you in this Study, use these Means, (1.) Study Holiness, so Knowledge shall be easy, *Prov. viii. 9.* and *xiv. 6.* it is too high for a Fool, *Prov. xxiv. 7.* (2.) Deny carnal Wisdom: There is more Hope of a Fool, than of a Man wise in his own Conceit, *Prov. xxvi. 12.* The Wisdom of God saith, *If any Man seemeth to be wise in this World, let him become a Fool that he may be wise, 2 Cor. iii. 18.* (3.) This must be sought from God in Prayer, and searching of Scriptures; they are profitable for Doctrine, &c. *2 Tim. iii. 16.* (4.) We should go to Teachers, and to those who are wise, and of best Understanding: The Priests Lips should keep Knowledge, and Men should seek the Law at his Mouth, *Mal. ii. 7.* He is a Scornor, who will not go to the wise, in *Prov. xv. 12.* (5.) We must study Humility and Soberness; with the lowly is Wisdom, *Prov. xi. 2.* Every Man ought to think soberly of himself, according to his Measure, *Rom. xii. 3.* (6.) Practise what we know; and that is the Way to increase Knowledge; so, in *John vii. 17.* *If any Man will do his Will, he shall know of the Doctrine.* Take also these Evidences of sound and saving Knowledge, 1. There will be a Care to have it increased, by Hearing, Reading, Prayer, and Meditation, *Prov. i. 5. Psal. i. 2.* 2. To have it experimental, *Heb. x. 24.* bringing all home to the Heart, Commandments, Promises, Threatnings. 3. Not only it is of Duties, but of them as the Will of God, to be practised, *John xiii. 17.* with *1 Thess. iv. 3.* 4. It will

will be a humbling Knowledge, *Prov. xxx. 2.* *Augur* was very humble, though he had high Knowledge; but the Knowledge that is not saving puffeth up, *2 Cor. viii. 1.*
 5. It is of Things necessary, of wholesom or healing Words, even of the Words of our Lord Jesus Christ, and of the Doctrine which is according to Godliness, *1 Tim. vi. 3.* not of profane and vain Babblings, Oppositions of Science falsely so called, *ver. 20.* of that *chap.*
 6. True Knowledge is of a changing Faculty and Power; it changeth a Man into the same Image, from Glory to Glory, as by the Spirit of the Lord, *2 Cor. iii. 18.*

As to the second Thing propounded, This excellent Knowledge is a covenanted Blessing: It is promised as a special new Covenant Blessing. 1. We have general, but very clear Promises concerning it; so, in *Isa. xi. 9.* *The Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea:* The like is promised, in *Hab. ii. 14.* *The Earth shall be filled with the Knowledge of the Glory of the Lord;* and, in *Isa. ii. 2, 3.* in the Gospel Days it is promised, that many shall encourage one another to go up to the Mountain of the Lord, upon assured Confidence of such a Teaching, as shall bring forth suitable Practice: The like is promised, in *Mic. iv. 2.* And in *Isa. liv. 13.* it is promised that all the Children of Zion shall be taught of the Lord; and in *Isa. liii. 11.* such a Knowledge is promised, as by which the Lord Jesus, who is the Father's righteous Servant, shall justify many; and, in *Jer. xxiv. 7.* the Lord promiseth to give his redeemed People a Heart to know him; and, in *Jer. xxxi. 34.* that *they shall teach no more every Man his Neighbour, and every Man his Brother, saying, know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord:* The same is repeated and made use of by the Apostle, in *Heb. viii. 11.* 2. We have particular Promises, 1st, Concerning particular Persons, whom he will teach, Sinners, *Psal. xxv. 8.* and the meek, *ver. 9.* and the simple, *Prov. ix. 4.* 2^d. Concerning the Things which he will teach them, his Covenant, *Psal. xxv. 12, 14.* his Fear, a Heart to fear him, *Jer. xxxii. 39.* all Truth, *John xvi. 13.* and all Things,

1 *John* v. 20. the Scriptures, and Christ's Voice in them, *John* x. 4. 3d. Concerning the Manner of his Teaching, by writing his Law in the Heart, *Jer.* xxxi. 33. pouring forth of his Spirit, *Prov.* i. 23. by the Spirit abiding, 1 *John* ii. 27. and bringing all Things to Remembrance, *John* xiv. 26. 4th. Concerning the Effect of his Teaching, it shall be such a Teaching, as it shall guide his own in the Way in which they should go, *Psa.* xxxii. 8. and have an easy Work of it, *Prov.* xiv. 6. For further Confirmation of this Truth, that Knowledge is a covenanted Blessing, and that it shall be certainly given to all these that will ask after it, take these Grounds of Assurance, 1st, It is a Part of God's Image which we have lost, unto which we must be renewed, if God will have us, *Eph.* iv. 23. *Col.* iii. 10. 2dly, If it come not from the Promise, we cannot have it at all; being not only in our Understandings darkened, but Darkness itself, *Eph.* v. 8. 3dly, By Covenant we are Children of Light; so Light must be given us, as may be gathered from the same Scripture. 4thly, The Covenant is a Marriage Covenant; and so, there will be revealing of Secrets betwixt Christ and his Bride; so, in *John* xv. 15. Christ saith to his Disciples, *Henceforth I call you not servants, for the servant knoweth not what his Lord doth; but I have called you Friends; for all Things that I have heard of my Father I have made known unto you.* 5thly, Knowledge is the Food of the Soul, and Pastors are promised to distribute this so necessary Food; it was to *Job* more than so, *chap.* xxiii. 12. 6thly, Heaven is promised; and this Knowledge is one of the necessary Keys by which it is opened, *Luke* xii. 52. 7thly, Sanctification cannot be without it; for, it is by the Truth, *John* xvii. 17. without it the Heart cannot be good, *Prov.* xix. 2. The Want of it, maketh great Boldness of Sin, even to the crucifying of the Lord of Glory, 1 *Cor.* ii. 8. even Zeal without it is naught, *Rom.* x. 2. 8thly, Christ was anointed to be a Prophet for this End, that he might teach his People Knowledge, *Deut.* xviii. 15. *Isa.* lxi. 1.

U/s 1. Reproof and Terror to these, who have the Means of Knowledge, but have none of the Knowledge of

of this Sort: (1.) These unworthy Persons, who say unto the Lord, as in *Job xxi. 14.* *Depart from us, for we desire not the Knowledge of thy Ways;* these are wise to do evil, but to do good they have no Knowledge, *Jer. iv. 22.* (2.) Those who first gather, and then utter vain Knowledge, and then fill their Bellies with the east Wind, who spend their Time and Wits in searching after Things which will not profit, but increase to more Ungodliness, *2 Tim. ii. 16.* Such also as intrude into those Things which they have not seen, being vainly puffed up by their fleshly Minds, *Col. ii. 18.* (3.) Those who satisfy themselves with Book and Head-knowledge, but have nothing of that Heart-knowledge, which sheweth itself in a holy Conversation: Books are to be made use of; it seemeth that the Apostles did so, *2 Tim. iv. 13.* but Men, whether Ministers or Christians, would not rest there; least increasing Knowledge they increase Sorrow, *Ecc. i. 18.* remembering withal, that which is in *Ecc. xi. 12, 13.* *Of making many Books there is no End; and, much Study is a Weariness of the Flesh;* but the Sum of all is, to fear God, and keep his Commandments: All Knowledge which is not directed to the Practice of Holiness, is naught.

Use 2. Is Knowledge so excellent a Thing? then it is desirable; and who desire it not, they are brutish; Men are naturally carried out towards a Desire of Knowledge, much more after the excellent Things of Wisdom and Knowledge, *Prov. viii. 5, 6.* and *xxii. 20.* And most of all we should be ambitious to know these Things which are the greatest Secrets, even these Mysteries which were hid from the Beginning of the World, and are revealed to us, in these last Times, *Col. i. 26.* Mysteries which were hidden from the wise and prudent, and are now revealed unto Babes, *Mat. xi. 25.* Yea, and such, which many Kings and Prophets desired to see, but did not see them, *Luke x. 24.* but, most of all, that Knowledge is desirable, which is eternal Life, and worketh up a Man unto a Conformity with God, and his Son Jesus Christ.

Use 3. Is all saving Knowledge promised? Hence, a Stay of Heart to those who have Ignorance of God and Christ,

Christ, their greatest Grief, and are like to sink under the Burden of it: There is Hope in their Case; Knowledge is promised, the Knowledge of God, of Christ, and of ourselves, even the Knowledge of all Things necessary unto Salvation; they have an high Priest, who knoweth well how to have Compassion on the ignorant, and of these who are out of the Way, better than those who were of Aaron's Order, *Heb. v. 2.* All the Treasures of Wisdom and Knowledge, are laid up in Christ, for them that believe, *Col. ii. 3.* Why then should they be disquieted, when all that which they need may be had, if they will only ask, and ask in Faith?

Use 4. Is Knowledge thus promised in the Covenant? then, all who see Need of it, and would have it of the best Sort, they must first be within this Covenant, and in Covenant-relation with God, and so fetch it from thence, the Knowledge of the holy, which is the only best Understanding, *Prov. ix. 10.* must come from the holy Covenant: Now, for right fetching of this saving Knowledge from the Covenant, these Things would be done: (1.) The Lord must be looked upon, not only as the Father of Lights, from whom every good and perfect Gift cometh down, *Jam. i. 15, 17.* but as the Father of Mercies, in a special Way. (2.) He must be taken up as the Father of our Lord Jesus, and then Father of Mercies, *2 Cor. i. 3.* (3.) Christ must be looked upon as the first Gift; yea, and received as such; then may other Gifts assuredly be expected, according to that, in *Rom. viii. 32.* *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?* (4.) We must look upon him as Mediator, and Moyener to us of every Mercy; we must ask in his Name, *John xvi. 24.* (5.) Fetch it from the Promise; for, all in the Covenant cometh from the Promise; and when you come to the Promise for receiving of this Knowledge, you must come empty, neither having it, nor a Price in your Hand to buy it up; it must be received as a free Gift; yea, if we come to seek Knowledge increased, we must come so to the Promise, knowing nothing as we ought to know, *1 Cor. viii. 2.*

Use

Use 5. Terror to those that live without the Covenant: If saving Knowledge, as hath been shewed you, be only by Covenant and Promise; then, they can have none of it at all: What then will all Knowledge avail them without this? They have no more of it in this Life but Dissatisfaction, and Sorrow increased; and when they come to their End, they die without Wisdom: Such cannot obey God; so, they must die without Knowledge, as *Elihu* saith, in *Job xxxvi. 12.* And *Solomon* saith, in *Prov. x. 21.* that *the Lips of the righteous feed many*, it is meant, by their Knowledge, but Fools die for Want of Wisdom.

S E R M O N XXVII.

ON THE

GOSPEL COVENANT:

Of FAITH, the second sanctifying and saving
G R A C E.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

THE second sanctifying and saving Grace, is most precious Faith: We spoke of it before, as the Condition of the Covenant: I intend now to speak of it, as a Gift of Grace, exercised and shewing itself mightily in the Work of Sanctification, and shining therein

as a Star of the first Magnitude: Of it, as of the former, I propound these two Things, 1st, That Faith is a most precious Grace, and most excellent Blessing. 2^{dly}, That Faith is promised in the new Covenant, and so a covenanted Blessing.

As to the first, Faith is a fair and most fruitful Blessing: It is like the Sun in the Firmament of Grace, which giveth Light to all the rest of the Stars: They are in Scripture Account, blessed that believe: If God be angry they are blessed that put their Trust in him: When he is good, and ready to communicate his Goodness, the Man is blessed that trusteth in him, *Psa. xxxiv. 8.* As he is the Lord of Hosts, the Man is blessed that trusteth in him, *Psa. lxxxiv. 12.* And blessed is the Man that trusteth in God, and whose Hope the Lord is and not Man, *Jer. xvii. 6, 7.* And *Elizabeth* by the Holy Ghost pronounced *Mary* blessed, upon this Account, that she believed, *Luke i. 45.* Faith in the Exercise of it, is an excellent Grace; it is the Root, as it were, of all our excellent Mercies, and of all other good Things, such as, 1. By it we are brought into and kept in Favour with God; we are justified by it, *Rom. v. 1.* and by it become the Children of God, *Gal. iii. 26.* it is true, not as it is a Grace or Work, or any Part or Piece of Sanctification; yet the same Faith which justifieth but once, maintaineth the Christian in that State; so the just Man liveth by Faith, *Hab. ii. 4.* 2. By Faith Christ cometh to dwell in the Heart, exercising his Offices, and rooting and grounding the Soul in Love, *Eph. iii. 17.* 3. It doth in a special Way purify the Heart, *Acts xv. 9.* and that by drawing Life and Virtue from the Promises, *2 Cor. vii. 1.* 4. By it we live spiritually in every State of Life, and in every Case and Change of Life, *Heb. x. 38.* 5. By it we are made to stand, and so to be established; by Faith we stand, *Rom. xi. 20.* 6. By it we make Progress in the Work of Sanctification; we walk by Faith, *2 Cor. v. 7.* 7. By it we are kept, it doth engage the Power of God, to keep us unto Salvation, *1 Pet. i. 5.* 8. It fighteth all our Battles, until we have a complete Victory, not only over the World, *1 John v. 4.* but
against

against all Enemies; so it is called the Fight of Faith, 1 *Tim.* vi. 12. 9. Faith is the common Cistern to all Grace; it is filled from the Fountain, and from it all the rest come to be supplied. 10. The Acts of Faith are noble and excellent, 1st. They are inward and spiritual. 2^d. Sweet, not burdensome; feeding upon, and drinking up, the Delights of Heaven; putting on the Robes of Grace and Glory. 3^d. It worketh Wonders, making impossible Things possible, Things not done as done, great Sufferings of no Account, *Acts* xx. 24. and meanest Mercies of great Account, *Gen.* xxxii. 10. 11. All the precious and excellent Promises are made to Faith, *Gal.* iii. 14, 16. even, 1st, The Promise of the Spirit, as well as of Forgiveness of Sin, *Acts* xiii. 39. of the Spirit for Sanctification, *John* vii. 38. to be like a River flowing out of the Belly: And, 2^dly, The Hearing of Prayer, *Matth.* xxi. 22. *All Things whatsoever ye ask in Prayer, believing ye shall receive it*; and, in *Mark* xi. 24. *What Things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.* 3^dly, Peace and Safety is promised to it, perfect Peace, *Isa.* xxvi. 3. assured Safety, to be made as Mount Zion which cannot be removed, but abideth for ever, *Psal.* cxxv. 1. 4thly, Joy and Comfort; Joy cometh by believing, *Rom.* xv. 13. So doth Consolation; it is by Christ, 2 *Cor.* i. 5. and so by Faith. 5thly, All Prosperity and Establishment, 2 *Chron.* xx. 20. 6thly, Mercy compassing while we are here, *Psal.* xxxii. 10. and eternal Life hereafter, *John* iii. 16, 36. and v. 24. In a Word, Faith is a great Courtier with God; at any Time it may come unto him for any Thing.

Use 1. If Believing be so excellent a Blessing, then woe to Unbelievers; they are a cursed Generation; they are reckoned among abominable Persons, Murderers, Whoremongers, Sorcerers, Idolaters, *Rev.* xxi. 8. and Hell is their Portion, *Luke* xii. 46.

Use 2. If Faith be so excellent, how unworthy a Thing must it be, to deny the Doctrine and Profession of it, and not earnestly to contend for it? *Jude* iii. It is the high Commendation of the Angel of the Church of

Pergamus,

Pergamus, that he denied not the Faith, in a Place where Satan had his Seat. *Rev. ii. 12, 13.*

Use 3. If Faith be of so excellent Use, as to our spiritual Warfare, and so necessary, as that the Man who wanteth it is naked; how unwise are they, who will not provide themselves of, and learn to handle this Piece of Armour in the Field of so many and great Temptations, this Shield of Faith? so called, in *Eph. vi. 16.* which is specially commended to Christians, while it is said, above all *taking the Shield of Faith, by which ye shall be able to quench all the fiery Darts of the Devil.*

Use 4. Our Exhortation is to you all, to seek to have this Faith; and, to persuade you to this Pursuit, do but, (1.) Consider how woful your Estate shall be without it: Study to be sensible, first, of the Want of it, then of the Necessity of it; so, desire it earnestly. (2.) Consider the Promises, and how they belong to it, and how it can improve them; how the Promises are excellent, and it can improve them to excellent Use. (3.) Consider how Christ is the great Object of Faith, and Gift which it receiveth, and how he is all in all, *Col. iii. 11.* (4.) How Faith both measureth and maintaineth Life in all other Graces.

Use 5. Be thankful, all you who have any Measure of sound Believing: Even the weakest Faith, if sound, is very precious; for, (1.) It hath the Promise of Perseverance; it is from Faith to Faith, *Rom. i. 17.* (2.) It hath the Promise of more, *To him that hath, it shall be given even to have more Abundance, Matth. xiii. 12.* (3.) It is enough for Salvation; God regardeth not Measures, but Sincerity. (4.) To refuse Mercy because of Weakness, were to rely more on our Faith than on Christ.

Use 6. If sound Faith be required, and it alone be the Matter of Joy and Thanksgiving; then we would go upon a diligent Search, whether we have Faith or not, such Faith as is unfeigned: Take, then, for Trial, first, more general Marks of sound Believing: (1.) It purifieth the Heart from the Love of Sin, which formerly was dear unto it, especially from the Love of the Predominant. (2.) Love to God, not only as God, but for

God; Faith worketh by Love, *Gal. v. 6.* especially it is manifested in Love to God, for himself alone. (3.) Love to Saints as Saints, is a clear Mark of true Faith; and when it is to Saints as Saints, it will be to all the Saints, as in *Eph. i. 15.* (4.) The Eyeing of God always, and setting of him before us, *Psal. xvi. 8.* and a Study to please him in every Thing, *Col. i. 10.* so, to be fruitful in every good Work. (5.) Conscience made of every Mean of Holiness, and a diligent following of the same, so watching daily at Wisdom's Gates, and waiting at the Posts of her Doors, *Prov. viii. 34.* (6.) A Study to bring forth Fruits meet for him that dresseth, *Heb. vi.* (7.) Unsatisfi'dness, unless there be Fruit suitable to the Pains taken on us. More particular Evidences take these,

1. The least Degree of sound Believing hath taken Christ by Choice; so, prizeth him above all Things, and will be ready to deny all Things for him.
2. It is a very certain Mark of true Faith, if we prefer the doing of God's Will to all the Rewards of well-doing, so, if we love Holiness more than Happiness, Happiness rather for Holiness, than Holiness for Happiness; the one is the Mark of a Son, the other of a Servant only.
3. If we be jealous of our Faith, with a holy Jealousy; and so be much in that Work of due and daily Self-examination.
4. It will be a clear Evidence of sound Faith, if the more and the greater Things it worketh, it be still the more humble; if *we rejoice in Christ Jesus, and have no Confidence in the Flesh, Phil. iii. 3.*
5. If we rejoice in the Grace of Christ, which appeareth in others; so the Apostle *John*, in his Letter to the elect Lady, *ver. 4.* he saith, *I rejoiced greatly, that I found of thy Children walking in Truth;* and in his Epistle to the well-beloved *Gaius, ver. 4.* *I have no greater Joy then to hear that my Children walk in Truth.*
6. If we be importunately earnest in Prayer, yet very silent and submissive in the Returns of Prayer.
7. If our Faith work more out of Sight than in Sight; so we are dead to Self seeking.

Use 7. Having found, upon diligent Search, that we have this Faith, and that we have it sound; it should be our next Work, most carefully to maintain it: This shall

shall be done if, (1.) We esteem it highly as a rich and rare Jewel. (2.) If we maintain a perfect Hatred of all these Things which God doth hate, as *David* did, *Psal.* cxxxix. 22. (3.) If we be moderate in all Things, even in the Use of lawful Things; according to *Phil.* iv. 5. and *1 Cor.* vii. 29, 30, 31. (4.) If we walk by Faith, and not by Sight, *2 Cor.* v. 7. (5.) If we examine daily our Necessities, and so be stirred up to a daily making use of Christ. (6.) If we be much in Prayer, asking in Faith; and much in the Meditation of Promises. (7.) If we be frequent in hearing of the Word preached, and in receiving of Sacraments, and spiritual Conferences for mutual Edification. (8.) If we do often call to Mind the sweet Experiences which we have had in following the Lord. (9.) If we be exercising both it and ourselves unto Godliness, as in *1 Tim.* iv. 7.

As to the second, That this excellent Thing, Faith, is promised, and so is a covenanted Blessing, is manifest, 1. From Scriptures, in which it is promised; so, in *Isa.* x. 20. that *the Remnant of Israel shall stay upon the Lord, the holy one of Israel, in Truth.* In *Isa.* xvii. 7. *In that Day shall a Man look to his Maker, and his Eyes shall have Respect to the holy One of Israel;* and, in *Isa.* li. 5. *The Lord shall wait upon me, and upon mine Arm shall they trust.* In *Jer.* iii. 19. *Thou shalt call me, my Father;* and, in *Zeph.* iii. 12. *I will leave in the midst of thee a poor and afflicted People, and they shall trust in the Name of the Lord;* and, in *Matth.* xii. 21. *And in his Name shall the Gentiles trust;* and, in *John* vi. 37. *All that the Father hath given me shall come unto me.* 2. From Scriptures, which speak of it as a Gift; so, in *Eph.* ii. 8. *Faith is the Gift of God;* and, *Phil.* i. 29. it is given both to believe and suffer. 3. From Scriptures, which make Believing to be through Grace, *Acts* xviii. 27. and Christ to be the Author and Finisher of Faith, *Heb.* xii. 2. and of all the several Degrees and Measures of it, *Rom.* xii. 3. More particularly, consider these Grounds on which we build this Truth, that Faith is by the Promise, a promised Gift and covenanted Blessing: 1st. Every good and perfect Gift is from the Father of Lights, *Jam.* i. 17.

and precious Faith is obtained by Gift, *2 Pet. i. 1.*
2dly, No Man can believe of himself; none can come to Jesus except the Father draw them, *John vi. 44.* coming to Jesus is believing. *3dly*, The Means by which Faith cometh to be given and wrought in us, *viz.* the preached Word, *Rom. x. 14.* they are freely dispensed to one Nation, and not to another, *Psal. cxlvii. 19, 20.* so they are a free Gift. *4thly*, The Spirit by whom we believe, is a free Spirit; he, as the Wind, bloweth where and when he listeth, *John iii. 8.* *5thly*, None can believe but they who are born again; and that is the Spirit's Work, in that same Place, the Work of God alone; the Will of Man hath no Part in it, *John i. 13.* *6thly*, Christ is the Head of his Body, the Church; and as Head he doth not only give Sense and Motion, but Bonds and Union: The Body is knit together, and nourished by Joints and Bonds; all by the Influence of Christ the Head; and there is nothing of these without Faith; it is the uniting Band. *7thly*, What is Faith but receiving of his Fulness? and all that is by Grace, *John i. 16.* *8thly*, All the Increasings of Faith, they are all of God also; so, the Apostles Prayer to Christ was, *Lord increase our Faith, Luke xvii. 5.* And, in *2 Thess. i. 3.* the Apostle doth not thank them, but God, that their Faith did grow exceedingly; and, in *ver. 11.* he prayeth to God for them, that the Lord would fulfil in them all the good Pleasure of his Goodness, and the Work of Faith with Power. *9thly*, If any Grace be promised, Faith must be promised; it is the Root, as it were, on which other Graces do grow: It bringeth in Love and Joy, *Eph. iii. 17.* and *Rom. xv. 13.* And Hope doth live upon Faith's Charges; for Faith is the Evidence of Things not seen, and the Substance of Things hoped for; yea, Faith directeth and measureth all the Operations of other Graces.

Use 1. Terror to those, who are still under the Covenant of Works; they cannot expect any Thing of this new Covenant Blessing; they are in among these unreasonable Men, that neither have Faith, nor can have it, *2 Thess. iii. 2.* they have received their Sentence already; for, *He that believeth not is condemned already, John iii.*

18. Now, such are all they, who have had no Change wrought upon them, who remain in Darkness; they have nothing of this Light of Faith, of this precious Faith; they have no Right nor Title to any Promise, or Gift, or Mean, by which Faith cometh; they are themselves, as of themselves, concluded under an utter Impossibility of believing, and so under an Impossibility of pleasing God; for, without it is impossible to please him, *Heb. xi. 6.* they are not the Children of the Promise; so they can lay claim unto, nor plead a Right or Interest in no Promise, much less to the Promise by which this precious Faith cometh.

Use 2. This sheweth the Vanity and Wickedness of that Error, which putteth it in the Power of Man's Will, to chuse or refuse Christ, to close with him or reject him: If Faith be the Gift of God, and promised as a new Covenant Blessing; then, it is not in Man's Power to believe: A natural Man knoweth not, nor can he discern the Things of the Spirit of God; he cannot know Christ savingly: How then can he chuse and embrace him? Yea, he hath a carnal Mind, which is Enmity to God and Christ; so, will never rest satisfied with him, which is Faith's Work: We read indeed of Men presumptuous and self-willed, *2 Pet. ii. 10.* such may these Hereticks be; they may have strong Presumption, but no true Believing; and when they have no more solid Foundation for their Faith, but a changeable Will, they can have no sure and unchangeable State.

Use 3. To reprove those also, who, though they be sound in Opinion, yet are unadvised in Practice; while they go about to fetch Faith from their own Cistern, or new Acts of Faith, as they have Need of them from their old Stock or Treasure: Hence come most of the Complaints of deeply exercised Christians, that they cannot get nor command Believing as they would; they look upon Faith, more as a Work than as a Gift, and covenanted Blessing; they look more on it as their own Work, than as the Work of the Holy Ghost: Such would remember, indeed, that Believing is commanded; but, withal, that it is promised, and after this Order:

Let the Commandment for Believing still press them, until they be made sufficiently sensible that they cannot believe of themselves; then let them remember, how it is given both to believe and suffer: Look to the Commandment for Faith; but remember it is a Gospel Command, which will bear its own Charges.

Use 4. Hence, Christians have Matter of exceeding Joy and Comfort: Their greatest Jewel, and most useful Tool in the spiritual Building, that is, Faith, may be had at a very easy Rate; it is a Father's Gift, a free and kindly Gift, by a constant Influence from their Head, Christ Jesus; they have him engaged for it, and all the Degrees of it: How comfortable may these three Thoughts be to the Christian? (1.) That there is a Fullness of Grace and Truth laid up for them in Christ Jesus. (2.) That there is a Throne of Grace set up for the dispensing of that Grace, for Help in Time of Need. (3.) That Faith which only can fetch that Grace, and draw it from the full Fountain, is so free a Gift; and that Christ standeth engaged for it: How can they be poor or miserable, that have so great Riches, so certainly, and yet so easily, ensured unto them? How can they be disquieted and cast down in their Spirits, that have Faith, in itself, and in its Conveyance, so ready and apt to comfort them?

Use 5. Is Faith thus by the Promise, and a covenanted Blessing? then, all who miss it, and desire to have it, they must go to the Promise for it, and remember that it is a special Article of the Covenant, to give both Faith and Increase of Faith, to those that ask it; as to seek other Graces, so especially, they who go to the Promise to seek this, would, (1.) Go duely humbled unto it, and of no Strength; for the Lord giveth Grace only to the humble, *Jam. iv. 6.* Grace, and more of Grace: Faith is a humbling Grace, yet none receive it, but they who are sufficiently humbled. (2.) They must go with great Thirst and Hunger after it; the Lord poureth Water upon him that is thirsty, and Floods upon dry Ground, *Isa. xlv. 3.* (3.) They must seek and plead to have it, both

both as a free Gift, *Isa. lv. 1, 2.* and as that which they cannot want. (4.) They must seek it, not to lay it by, but to lay it out for God.

SERMON XXVIII.

ON THE

GOSPEL COVENANT:

On the third sanctifying and saving GRACE,
which is HOPE.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE proceed to the third sanctifying and saving Grace, which is Hope: And of it I shall speak in these three Things, 1st. What it is. 2^{dly}, How excellent and useful a Grace it is. 3^{dly}, How it is also promised, and so a covenanted Blessing.

As to the first, What this Hope is, we may gather from *Rom. viii. 24.* it is a certain and patient Expectation of Things not seen, from God, as he hath promised them: Faith looketh to the Promise, so doth Hope; Faith receiveth it as good and true, and in the present; Hope having Faith for its Substance and Subsistence, looketh out and after the Performance, and for the Things promised: Whatever does appear to the contrary, it ho-

peth against Hope, *Rom. ix. 18.* whatever Storms arise, Hope doth ride them all out; it is the Anchor of the Soul, both sure and stedfast, *Heb. vi. 19.* the Certainty thereof doth hang on Faith; so doth *Paul* reason, in *Gal. v. 5.* For we through the Spirit wait for the Hope of Righteousness by Faith. You may further take up the Nature of this Hope, 1. From its Object, God in the Promise; he is the Hope of Israel, and the Saviour thereof in Time of Trouble, *Jer. iv. 8.* God in Christ; for he is also called our Hope, 1 *Tim. i. 1.* 2. From its Act, which is both an earnest and patient Expectation, as may be gathered from *Phil. i. 20.* and *Rom. viii. 25.* 3. From the Means of its Strength and Acting, the Promise, *Acts xxvi. 6.* and Christ, *Col. i. 27.* 4. From the principal Effect thereof, the establishing and quieting of the Soul; *David* made use of it for that End, *Psal. xlii. 5, 11.* and the secondary Act, Heart-purifying, 1 *John iii. 3.*

Use 1. It sheweth, how many who pretend much to Hope, have none of it, none of the right Stamp: Their Hopes have no Substance in them; so they shall be as a Spider's Web, *Job viii. 14.* They have no Patience, if they be not answered; so their Hopes shall be as the giving up of the Ghost, *Job xi. 20.* they have Creatures their Hope, broken Reeds, the Arm of Flesh; they are cursed who have no better than that, *Jer. xvii. 5.* they will meet with sad Disappointments, *Psa. cxlvi. 3.* they have much of Self-confidence; and *Solomon's* Verdict of such is, that they are Fools, *Pro. xxviii. 26.* they have not the Promises, nor Christ for their Hope; so, have not wherewith to ride out this Storm, when it shall arise.

Use 2. Study to have the right Hope, that which is Hope in Christ, and Christ to be your Hope, that which is Hope in the Promise, the Anchor, sure and stedfast, that which hath Faith for its Substance and Subsistence, that which is not only rightly directed to the right Object, but which looketh through the right Midst, and doth act earnestly and effectually, and yet with great Submission and Patience: If you shall have this Hope of the great Things which are to come, these Things of Eternity,

Hopes

Hopes of external and perishing Things will look but as lean Things, which will not much tempt you to pursue after them, nor trouble you much if you miss them. This is the only Hope which maketh not a Man ashamed, *Rom. v. 5.* So I pass to the second, the Excellency of it.

As to the second Thing propounded of this Grace, The high Excellency and great Usefulness of it, the Scriptures speak of it as a precious and excellent Thing; for, 1. In them, it is called good Hope through Grace, in *2 Th. ii. 16.* 2. It is called the better Hope: The Gospel bringeth in the better Hope, by which we draw nigh to God, *Heb. vii. 19.* 3. It is called the blessed Hope, looking for that blessed Hope; where Hope is put for the Object of it, the glorious Appearing of our Lord and Saviour Jesus Christ, *Tit. ii. 13.* And then, 4. It is called a lively Hope; so, Thanks are given to God for his abundant Mercy, whereby he hath begotten us unto a lively Hope, by the Resurrection of Jesus Christ from the dead: And, lastly, It is called sure and stedfast, *Heb. vi. 19.* For more particular Demonstration of its Excellency, take it thus: 1st, It hath the most excellent Objects, about which it is conversant. 1. Its Object is Jehovah the Lord; so, in *Psa. xxxiii. 22.* *Let thy Mercy, O Lord, be upon us, according as we hope in thee.* 2. The Mercy of God is its Object, *The Lord taketh Pleasure in them that fear him, in those that hope in his Mercy, Psal. cxlvii. 11.* 3. The Word of God, especially the Word of his Promise; so David, in *Psal. cxxx. 5.* saith, *I wait for the Lord, my Soul doth wait, and in his Word do I hope.* 4. Christ is the Object of Hope, that Hope of the Gospel, *Col. i. 23.* 2^{dly}, The Excellency of this Hope doth appear from the Nature of it, which doth appear in the above-named Qualities thereof, especially in these, that it is a sure Possession, in some Sort, of Things which are not seen, and that it is like the Spider in the King's Palaces; it hath its Anchor cast within the Vail, *Heb. vi. 19.* 3^{dly}, The Excellency of it may be seen, in its excellent Use, and brave and noble Effects of it: 1. It is of use, when no other Grace is in sight at all; yea, when God bath

hath withdrawn himself: *David* hath in that Case still a Hope in God, that he shall yet praise him, *Psa. xliii. 5.*

2. This Hope breedeth Joy and Delight in God; there is a rejoicing in Hope, *Rom. xii. 12.* and *Heb. iii. 6.*

3. This Hope maketh not a Man ashamed, *Rom. v. 5.*

4. It giveth to a Man Freedom, Courage, and Stability in the Work of the Lord; so the Exhortation runneth, in *1 Cor. xv. 58.* *Therefore, my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as you know your Work shall not be in vain in the Lord:* That Knowledge is the Knowledge of Hope, which doth influence a Man unto Stedfastness. *4thly,*

The Excellency of it may be gathered and concluded, from its sweet Companion and Bosom Friend, which goeth still along with it, Patience: It is a patient Waiting for Christ, *2 Thes. iii. 5.* Patience maketh it rest quietly on God, *Psal. xxxvii. 7.* *5thly,* The Excellency of it standeth much in the Perpetuity of it, and its excellent and special Use in Extremities; it is the Helmet of Salvation, *Eph. vi. 17.* It guardeth the Head, and is of a reviving Quality, it raiseth the dead. *6thly,* The Excellency of it is in this, that many excellent Promises, are made unto it, both spiritual and temporal, as may be read in *Psa. xci.* throughout; It is Hope that taketh up Refuge in God; Hope and Help go together: *Happy is he that hath the God of Jacob for his Help, whose Hope is in the Lord his God, Psal. cxlvi. 5.* *7thly,* It is excellent for this, that Salvation and eternal Life is by it; so, it is called the Hope of Salvation, an Helmet of Salvation, *1 Thes. v. 8.* the Hope of eternal Life, *Tit. iii. 7.* the Hope laid up in Heaven, *Col. i. 5.* *8thly,* The Excellency and Happiness which is in having it, may appear from the Misery of those who live and die without it, in *Eph. ii. 12.* without Hope, is without God.

Use 1. If this Hope be precious, and so excellent, how unwise are they who hunt after vain Hopes, and do not seek at all after this? Hope in this World, Trust in uncertain Riches, Trust in Men, make them Princes, all is vain; there is no Rest nor Satisfaction in such Confidences; there is no assured Safety by them. Is it not

Madness

Madness in Men, that they are not more earnest to have this Hope fixed, which only can fix them, as to any sure and comfortable State here, and as to an eternal Estate hereafter: Surely, they want a most excellent Blessing, who are without this most precious and useful Hope.

Use 2. Who have this Hope, have Matter of great Joy, Praise and Thankfulness: So, it is of our Concernment to search and know, whether we have it or not: Try it by these Marks, (3.) It only eyeth God as the Portion; so, hopeth in him, *Lam. iii. 24.* (2.) It hath nothing of Confidence in the Flesh, but rejoiceth in Christ Jesus, *Phil. iii. 3.* All its Expectation is of Mercy, of free Mercy. (3.) It hath a special and firm Certainty, leaning on the undoubted Truths of God, which are revealed in the Scriptures; they bring Comforts, and found the Christian's Hope, *Rom. xv. 4.* It is true, the Believer's Hope may be shaken, as the Anchor useth to be; yet the Uphot will be more sure fastening. (4.) It will keep and hold the Soul close to Truth, in the Case of great Opposition made by Men: so did *David* find it in Experience, which he recordeth in *Psal. cxix. 23.* *Princes also did sit and speak against me, but thy Servant did meditate on thy Statutes; and, in ver. 161. Princes have persecuted me without a Cause, but my Heart standeth in awe of thy Word; and, in the following, I rejoice at thy Word, as one that findeth a great Spoil: Yea, and in the Case of Desertion by the Lord, when the Soul is fainting for the Soul's Salvation, and the Eyes failing in the Expectation of the Word of Promise, *Psa. cxix. 81, 82.* yea, the Prophet *Isaiab* did resolve to wait upon the Lord, even then when he did hide his Face, *Isa. viii. 17.* (5.) It is of Sanctification, as well as of Salvation; it is of a purifying Nature; *He that hath this Hope purifieth himself, even as God is pure, 1 John iii. 3.* It liveth in the exercising of the Soul unto Godliness. (6.) It breeds Quietness in the Soul, and much Contentment and Joy of Spirit; so, there is Patience in Hope, *1 Thes. i. 3.* and rejoicing of Hope, *Heb. iii. 6.* (7.) It presenteth Things hoped for, so great, as it maketh all other Hopes vain and empty Things: It purgeth the Heart of all Love*

Love to them, or Desire after them. (8.) It doth revive the Soul, and recruit it with fresh and new Strength, when other Things do fail, *Psal. lxxiii. 26.* it maketh and taketh God then for Strength, and as the Portion for ever. (9.) Where it is true, it will be joined with Sobriety; and so, it will be to the End, a lasting Hope, *1 Pet. i. 13. The righteous hath Hope in his Death, Prov. xiv. 32.* (10.) Rooted and well grounded Hope is the Daughter of much and manifold Experiences, *Rom. v. 4.*

Use 3. Let all then, who love excellent Things, seek after this most excellent Hope, and labour, (1.) To possess yourselves of it, that you may possess yourselves by it; for it is necessary as Breath; we cannot live nor work without it: He that ploweth, should plow in Hope: It is written for us, *1 Cor. ix. 10.* we cannot carry right, nor quit ourselves like Men in our spiritual Warfare without it; in it, as we must put on the Breast-plate of Faith and Love, so we must put on for an Helmet the Hope of Salvation, *1 Thes. v. 8.* to cut ourselves from our Hope, it were as the cutting off of the Head; and Hope is as necessary as the Love of God, for it keepeth it in Life; so, in *Jude ver. 21.* these two are joined together, keeping yourselves in the Love of God, and, looking out for that blessed Hope. (2.) Labour to feed and maintain Hope when you have got it. 1. Live not by Sense; it must live upon Things not seen, *Rom. viii. 24.* 2. Acquaint yourselves with Scriptures, and with the Promises in them; for Hope is fed by these, *Rom. xv. 13.* 3. Renew the Acts of Faith of God's Sovereignty, whereby you may be satisfied when the Objects of your Hope are taken out of your Sight, *Acts i. 9.* yea, keep Faith in Life in all the Acts of it, for it is the Substance of Things hoped for, *Heb. xi. 1.* 4. Keep Conscience pure, with Faith; so, with Hope, a good Conscience, *1 Tim. i. 19.* 5. Keep a Register of Experiences and Examples, *Jam. v. 10, 11.* 6. Let all other Hopes go, when this cometh to be in Competition.

Come we now to the third Point propounded, concerning this precious Hope, which was this, that it is also promised, and one of the Graces, which is made sure to all

all who love and desire it, by the everlasting Covenant, which is ordered in all Things and sure: For clearing of this Truth, consider these Scriptures, in *Psal.* xxii. 9. *David* acknowledgeth that any Hope he had he held it of God: *Thou*, saith he, *didst make me to hope when I was upon my Mother's Breasts*; and, in *Isa.* xlii. 4. it is promised, that the Isles shall wait for Christ's Law: What is that but Hope in him? And, in *Isa.* li. 5. it is repeated, *The Isles shall wait on me, and on mine Arm shall they trust*; and, in *Isa.* lx. 9. *Surely the Isles shall wait for me*: Hope is in amongst the Gifts of the Holy Ghost; compare *1 Cor.* xii. 31. with *chap.* xiii. 13. More particularly, take these Proofs of this Point, 1. Hope is from and through Grace, *2 Thes.* ii. 16. and all that which is of Grace is by the Promise, *Rom.* iv. 16. 2. Our God is the God of Hope; and he is so called, because he is the Giver of Hope, *Rom.* xv. 13. Now, *the God of Hope*, saith the Apostle there, *fill you with all Joy and Peace in Believing*: And Christ is our Hope, and the Author of it, as well as of Faith; for, these two go together; and Waiting also is through the Spirit, *Gal.* v. 5. 3. It is said of the Gospel, that it bringeth in a better Hope, *Heb.* vii. 19. and the Gospel is called the Grace of God, *Tit.* ii. 11. 4. Christ is both raised from the dead, and exalted, for this very End, that we might have Hope: God raised him from the dead, and gave him Glory, that the Faith and Hope of Believers might be in God, *1 Pet.* i. 21. 5. Faith and Assurance is promised; and so, Hope, in that, *Heb.* xii. 2. where Christ is the Author and Finisher of our Faith; if these be, this will not be wanting. 6. Regeneration hath every Grace in it; it is promised, and so Hope: Believers upon this Account are said to be begotten again to a lively Hope, *1 Pet.* i. 3. 7. Salvation and eternal Life are promised, and so Hope; for, we are saved by Hope, *Rom.* viii. 24. the Hope of eternal Life is founded on his Promise who cannot lie, *Tit.* i. 2. 8. Strength is promised; Hope and it go together, *Lam.* iii. 24. Waiting on God hath the Promise of renewed Strength, *Isa.* xl. 31. 9. All sufficiency is promised; and this cannot be without Hope; for Hope is

is the Helmet of Salvation, *1 Thes. v. 8.* 10. Every good Thing is promised, *Psal. lxxxiv. 11.* and Hope is a special good Thing, *Lam. iii. 26.* 11. Joy is promised; and it cannot be without Hope, that the Matter of Joy shall continue; and more Matter of Joy shall be further given. 12. It must be from the Promise; for, naturally, we have nothing of the well-grounded and solid Hope.

Use 1. Terror to those who live without the Covenant; who remain still in their natural Estate, they have none of this promised Hope, or Hope of the Promise, being alienated from the Life of God; they are both without God, and without Hope, *Eph. ii. 12.* they have Grounds and Seeds of Despair in them, ready to spring up, upon the first Blowing of a Temptation; and how miserable will their State be in that Case! They may have some strong Presumptions now; but, when they come to be tried, they will be quickly blown away: Their Hope shall perish; their Hope shall be cut off, and their Trust shall be as a Spider's Web, *Job viii. 13, 14.* their Eyes shall fail, and they shall not escape, and their Hope shall be as the giving up of the Ghost, *Job xi. 20.* May not that Question be put to such Men, which is in *Isa. x. 3.* *What will ye do in the Day of Visitation,—to whom will ye fly for Help? and where will ye leave your Glory?* And, how shall they be able to answer it? It is like, no otherwise than in the Terms of *Jer. ii. 25.* a desperate Word, *There is no Hope, we have loved Strangers, and after them we will go:* And of *Jer. xviii. 12.* *there is no Hope, but we will walk after our own Devices, and we will every one do the Imagination of his evil Heart:* And, what will be the End of such desperate Resolutions, may be easily conjectured.

Use 2. Matter of solid Comfort to those who live and die within this Covenant of Grace: It may be said of all their Matters, as of that Matter of *Israel, Ezra x. 2.* *There is Hope concerning this and that Thing:* In their greatest Straits, they are but Prisoners of Hope, and may turn in to their strong Holds, according to their Warrant, *Zeck. ix. 12.* Yea, this I may say to Christians,

istians, that have their Fears upon many several Accounts, how dreadful soever their State and Case may look to be, while they behold themselves; all Things in a covenanted God do hold forth Ground and Matter of good Hope. (1.) Freeness of Grace; the Lord is he who blotteth out Transgressions for his own Sake, *Isa. xliii. 25.* (2.) Abundance of it, Riches of Mercy, *Eph. ii. 4.* (3.) Infiniteness of Power to perform all his Performances, *Rom. iv. 21.* (4.) His Infallibility of Truth; though we believe not, yet can he not deny himself, *2 Tim. ii. 13.* (5.) Infinite Understanding and Wisdom, both how to manage all our Matters to the best Advantage, and to chuse for us the fittest Seasons and Occasions, *Psal. cxlv. 5.* with *2 Pet. ii. 9.*

Use 3. If Hope, which is the ensuring Grace, be itself also ensured to all those who have fled to Jesus for Refuge; how horrible a Sin must it be in such Persons, to harbour within them Thoughts of Despair? The Lord quarrelleth with his own for every Thing which looketh towards that Way; so, in *Isa. xl. 27.* *Why sayst thou, O Jacob, and speakest, O Israel, my Way is hid from the Lord, and my Judgment is passed over of my God?* This Sin of Despair is a horrid Sin; for, (1.) It chargeth God foolishly, which *Job* would not do, when his Case was very hard, and seemed hopeless, *chap. i. 22.* (2.) It maketh Sin and Satan stronger than God, Man's finite Transgression such as cannot be overcome nor remedied by infinite Mercy. (3.) It is the more detestable Evil, for this, because no Gospel Comfort can come in, until that Gulf be filled; it is among these Valleys which hinder Christ in his Way, which must be prepared, *Luke iii. 4, 5.* (4.) It taketh off all Edge from the precious Ordinances and Means, especially as to that Party, and plucketh up necessary Endeavours by the Roots.

Use 4. Against those who run in a contrary Way; they have too much Hope, but it is of the wrong Stamp, Hope in themselves, and in their own Strength, or seek to have it in and from themselves, and not from this Covenant of Grace; they have Hope, but cannot give

a Reason of it, as they, in *1 Pet. iii. 15.* their Grounds of Hope will hold no Water: God will reject all their Confidences, *Jer. ii. 37.* they have many; I name some of them: (1.) They think and say, God hath made them, and the Lord cannot but be good to the Work of his Hands; and there be learned Men, who will readily nourish them in this Opinion, that God never made any to destroy them: To the ignorant we say, as the Prophet *Isaiab* saith, in *chap. xxvii. 11.* *It is a People of no Understanding, therefore he that made them will have no Mercy on them, and he that formed them will shew them no Favour:* And to the learned I say, as the Spirit of God saith, in *Prov. xvi. 4.* *The Lord hath made all Things for himself, and the wicked for the Day of Evil;* and that which the Apostle saith, in *Rom. ix. 21.* *Hath not the Potter Power over the Clay, of the same Lump to make one Vessel to Honour, and another to Dishonour?* And again, Man made himself a Sinner; God made some Men, to glorify his Justice upon them, punishing them for Sin. (2.) Some bear themselves up on Church Privileges; they were baptized, &c. To those I present these two Scriptures to be considered, *Jer. vii. 4.* and *Rom. ii. ver. 28, 29.* (3.) Some plead from this, God hath dealt well with them all their Days, as to External; let them consider, *Psal. xcii. 12.* and *Luke xvi. 25.* (4.) Some flatter themselves with this, they have had their Hell here; let such know, that Hell, to some, may be both here and hence, *Prov. v. 10, 11.* and *ix. 18.* (5.) Most Men say, there is Mercy enough in God: But, they may know that there is no Mercy to those that reject the Offers of it, *Luke xiv. 24.*

S E R M O N XXIX.

ON THE

G O S P E L C O V E N A N T.

On the fourth sanctifying and saving **GRACE,**
HOLY FEAR.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

FOLLOWETH the fourth sanctifying and saving Grace, gracious and holy Fear. In opening this, I shall hint these three Things to you, 1st, What this Fear is. 2^{dly}, What Excellency and Usefulness is in it. 3^{dly}, How it is promised; and so, a most sure and covenanted Blessing.

As to the first, What this Fear is, 1. There is a natural Fear, which may be without Sin; so it was in Christ; he was heard in or from that which he feared, *Heb. v. 7.* it is not that of which we are now to speak. 2. There is a sinful Fear, which first scarreth at the Yoke of Christ, and is shy and jealous of all the Ways of God; apprehending nothing in them but Bonds and Snares: Who have this ungodly Fear, do forsake the Fear of the Almighty: That, in *Job vi. 14.* may be justly charged upon them. 2. It feareth Wrath and Punishment, only
S being

being the Effect and Fruit of the Spirit of Bondage, *Rom. viii. 15.* it is such as the Devils have, *Jam. ii. 19.* It maketh a Man fly from God; so it made the first Man, in *Gen. iii. 8, 10.* It will make Kings of the Earth, and great Men, and the rich Men, and the mighty Men, &c. hide themselves in the Dens, and in the Rocks of the Mountains, and to say to the Mountains and Rocks, *fall upon us, and hide us from the Face of him that sitteth upon the Throne, and from the Wrath of the Lamb, Rev. vi. 16, 17.* 4. It feareth Man more than God; and this Fear of Man bringeth a Snare, *Prov. xxix. 25.* It is not of this Fear either I am now to speak; but, there is a holy Fear of God, which is both commanded and highly commended of God in Scriptures, so as other Fear is forbidden, and it required; in *Exod. xx. 20.* *Moses said to the People, fear not, put away your base Fear, for God is come to prove you, that his Fear may be before your Faces, and ye sin not;* so, the Fear we speak of will keep from Sin; so, in *Isa. viii. 12, 13.* *Say not a Confederacy to them to whom this People shall say a Confederacy, neither fear ye their Fear; sanctify the Lord of Hosts himself, and let him be your Fear, and let him be your Dread.* That you may understand what this Fear is, take it thus, 1st. It is from a deep Impression of the Majesty, Power, and Perfections of God, which a Christian ought always carry upon his Soul; such had *Jacob at Bethel, Gen. xxviii. 16, 17, 19.* In this Respect it was, that God is called by *Jacob*, the Fear of *Isaac*, *Gen. xxxi. 42, 53.* It feareth, not only the Greatness, but the Goodness of God, *Hos. iii. 5. 2d.* This Fear is most in Exercise, in the Manifestations of God, whether more ordinary, in the Assemblies of his Saints, *Psal. lxxxix. 7.* or more extraordinary, as in *Rev. xiv. 7.* upon the executing or approaching of Judgment, or upon the doing of some rare Work. 3^d. This Fear is most of Sin, and offending of God: It feareth the Commandment, *Prov. xiii. 13.* 4th. It feareth the Lord's Displeasure, and so his Wrath, in a due Manner; so, in *Psal. xc. 11.* *Moses saith, Who knoweth the Power of thine Anger? even according to thy Fear so is thy Wrath:* Every Fear of God's Wrath and Displeasure is not slavish:

vish: But, 1st, That which is only of Punishment. 2^{dly}, That whereby the Eye is only fixed on Guilt and Misery, without looking up to Mercy. That Fear of Wrath is not slavish, which, 1. Is chiefly a Fear that we be separated from God and his Love. 2. That which maketh us more cautious and circumspect in our Walk, and quickeneth us unto our Duty. The Magistrate may be feared, even for Wrath, and without Sin, *Rom. xiii.* 4. the Lord is much more terrible, *Amos iii. 8.* and *Heb. xii. 29.*

Use 1. As the Saints are not to be discouraged, because of natural Fear, and a great Infirmary that Way; it may be of good Use, if rightly moderated and directed; so, they would look to it, that they take it not for gracious Fear: Even natural Fear may make a trembling at the Word and dreadful Threatnings of it; much more at some dreadful Stroke of Judgment; and some ignorant Persons may be deceived, to think it to be some gracious Impression of God; but afterward it will be seen to have been nothing but a common Impression.

Use 2. Christians would look well to this, that they distinguish well betwixt the Fear of Sons, and the Fear of Slaves, chuse the one and refuse the other: And, that they beware of the Fear of Man, especially in this Time, wherein it may prove a great Snare, if it be not well guarded and watched against, when it beginneth to assault; we would remember these two Scriptures, that, in *Isa. li. 12.* *I am he that comforteth you, who art thou that thou shouldst be afraid of a Man that shall die, and of the Son of Man which shall be made as Grass?* And that, in *Matth. x. 28.* *Fear not them which kill the Body, and are not able to kill the Soul, but rather fear him who is able to destroy both the Soul and Body into Hell.*

Use 3. Study not only to have, but to maintain this holy Fear always in your Heart, by bringing it daily to the Lord, to get new Impressions of his Highness, and his Holiness, and daily Remembrances, both of his Greatness and Goodness. O! this Fear is good Company, and a noble Guard for the Heart: More of this in that which followeth.

The second Thing propounded, was concerning the Excellency and Usefulness of this Fear: There is so much good in it, that they are pronounced happy who have it; so, in *Psal. cxii. 1. Blessed is the Man that feareth the Lord, and delighteth greatly in his Commandments*; and, in *Psal. cxv. 13. God will bless them that fear him both small and great*; and, in *Psa. cxxviii. 1. Blessed is every one that feareth the Lord*; and in *ver. 4, 5. a singular Way of blessing promised and ensured to such, even that the Lord will bless them out of Zion*; and, in *Prov. xxviii. 14. Happy is the Man that feareth alway*. The Excellency of this Grace may further appear from this, 1. It is the Beginning of Knowledge and Wisdom, *Prov. i. 7. and Psa. cxi. 10.* 2. It is clean, and endureth for ever, *Psa. xix. 9.* 3. It is the whole Duty of Man, *Eccl. xii. 13.* 4. In it is strong Confidence, so as the Children of those that have it shall have a Place of Refuge, *Prov. xiv. 26.* 5. It is a Fountain of Life, to depart from the Snares of Death. 6. It maketh a little to be more than a great Treasure without it, *Prov. xv. 16.* 7. He that hath it shall abide satisfied, and shall not be visited with Evil, *Prov. xix. 23.* 8. By this are other Graces well ordered in their Exercise, and kept within the Channel. 9. By it the Heart is both fixed, that it cannot depart from God, *Jer. xxxii. 40.* and it is enlarged in the Worship of God, *Isa. lx. 5.* And yet further, the Excellency of this Grace doth appear, by the many fair Promises which are made to it, 1st. There is a good Understanding, or, as some read it, a good Success promised unto it, *Psa. cxi. 10.* 2^d. Sanctification is promised to it, even that the Lord will teach the Man that hath it the Way that he shall chuse. 3^d. Unspeakable Goodness, both here and hereafter; *O how great is thy Goodness, saith the Psalmist, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee?* And, in *Psa. ciii. 11. infinite Mercy is promised to all such, in that Expression, As the Heaven is high above the Earth, so great is his Mercy toward them that fear him*; and, in *ver. 17. of that Psalm, The Mercy of the Lord is from everlasting to everlasting upon them that fear him.* 4th.

The Covenant of Life is made with such ; so it was made with *Levi* upon that Account, *Mal. ii. 5.* *He gave these unto him, for the Fear wherewith he feared him, and was afraid before his Name.* 5th. Such are accepted of God, without all Exception ; have they but this one Thing, the Fear of the Lord, God will accept them, as is clear from *Acts x. 35.* yea, he not only accepteth of them, but taketh Pleasure in them, *Psa. cxlvii. 11.* 6th. The Sun of Righteousness shall arise unto such, with Healing under his Wings, *Mal. iii. 16.* 7th. The Lord will fulfil all the Desires of those that fear him, *Psal. cxlv. 19.* 8th. There is sweet and sure Provisions ensured to such ; so, in *Psal. xxxiii. 18, 19.* *The Eye of the Lord is upon them that fear him, upon them that hope in his Mercy, to deliver their Soul from Death, and to keep them alive in Famine ; and, in Psal. xxxiv. 9, 10.* *There is no Want to them that fear him, they shall not want any good Thing.* 9th. Safe Protection is promised to those that have this Fear ; *The Angel of the Lord encampeth round about those that fear him, Psal. xxxiv. 7.* 10th. Long Life, even on Earth, is promised to such Men ; so, in *Prov. x. 27.* the Fear of the Lord prolongeth Days : Add, in the last Place, all the Miseries and Woes which are threatned against ungodly Men, which are void of this Fear ; who have this true Fear of God, shall not only be free of these Woes, but be possessed of the contrary Blessings.

Use 1. Hence Matter of Terror to all Atheists and Hypocrites, who have nothing of this true Fear of God ; they have nothing of true Worth or Excellency in them ; they have not Impressions of God upon them ; they are void of Wisdom, Counsel, and of all Goodness ; they lie open to all Evil, and to the most dreadful Judgments ; they are out of God's Protection, so far, that they are a Provocation to him all the Day ; when they are pursued with other Fears, they have no Refuge : What will they do when the Terrors of God do set themselves in Array against them ; and this may be the Case, even of godly Men, *Job vi. 4.* much more to the wicked ; for Terrors shall make him afraid on every Side, and shall drive him to his Feet, *Job xviii. 11.* and in *ver. 14.* his Confidence

shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors; and of such it is said, in *Job* xxvii. ver. 20. that *Terrors shall take hold on them as Waters, and a Tempest shall steal them away in the Night.*

Use 2. Is there such Excellency in it? then esteem highly of it: If it be well considered what the Scriptures say of it, as in Part hath been told you, you will esteem it precious indeed: It was esteemed so by both a great and good King, his Treasure: It was promised that it should be so unto him, in *Isa.* xxxiii. 6. *Wisdom and Knowledge shall be the Stability of thy Times, and Strength of Salvation; the Fear of the Lord is his Treasure:* It shall be known that we esteem it highly, (1.) If we be at Pains, even greatest Pains, to have it. (2.) If we be watchful over it, that the Impression thereof wear not out of our Hearts. (3.) If we have Zeal against all that which may wrong it in the least. (4.) If we love it so, as no Profit, Pleasure, or Preferment do take us off from it. (5.) If we reckon highly of, and honour them all that have it, and account them vile that want it, *Psa.* xv. 4.

Use 3. These that have this excellent Thing, the Fear of God, let them learn to be thankful for it; they have a rare and rich Blessing: If the Man that hath right Understanding be of an excellent Spirit, *Prov.* xvii. 27. And then, they that fear God have only that good Understanding, *Psa.* cxi. 10. then, who fear the Lord are the Men of the best Spirits; should they not be thankful for this their so great Excellency, and witness their Thankfulness by walking in this Fear of God continually? There is good Advantage in so doing; the Comforts of the Holy Ghost go with it, *Acts* ix. 31. and by labouring to have it increased every Day, and to be in it all the Day long, as in *Pro.* xxiii. 17. so our Hearts shall not need to envy Sinners; fearing one, we shall need neither to fear nor envy any other: But as to those that hate Knowledge, and chuse not the Fear of the Lord, *Prov.* i. 29. they may be afraid, lest while they chuse their own Ways, that the Lord chuse their Delusions, and bring their Fears upon them, as is threatned in *Isa.* lxvi. 3, 4.

The third Thing propounded concerning this Fear, is, that it is promised in the new Covenant; so, in *Psa. lxxii. 5.* it is promised concerning Christ's poor and needy ones, that they shall fear him as long as the Sun and Moon shall endure; and, in *Psa. cii. 15.* it is promised concerning us *Gentiles*, that the Heathen shall fear the Name of the Lord, and all Beings his Glory; and, in *Isa. xxix. 22, 23.* it is promised concerning the Lord's true *Jacob*, that he shall not be ashamed, nor his Face wax pale; but when he seeth his Children, the Work of the Lord's Hands, in the midst of him, they shall then sanctify the Lord's Name, and sanctify the holy One of *Jacob*, and shall fear the God of *Israel*; and more plainly, in *Jer. xxxii. 39, 40.* *I will give them, saith the Lord, one Heart, and one Way, that they may fear me for ever, for the good of them and of their Children after them: and I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my Fear in their Hearts, that they shall not depart from me;* and, in *Hib. iii. 5.* *Afterward shall the Children of Israel return, and seek the Lord, and David their King, and shall fear the Lord and his Goodness in the latter Days.* But, for the more full Proof and Demonstration of this Point, consider, 1. That this Fear of the Lord is so of God, that he hath his Name from thence, *Gen. xxxi. 42, 53.* 2. Sanctification is promised, so this Fear; for this Fear is the whole Duty of Man, *Eccl. xii. 13.* 3. Perseverance is promised, the Son shall abide in the House for ever, *John viii. 35.* And this Fear is planted in the Heart, for that very End, that it may not depart from the Lord. 4. The Knowledge of God is promised, as you heard; and it is the Beginning of Knowledge, *Prov. i. 7.* 5. If this Fear of God came not by the Promise, we could not have it at all; we would be still like the Fool, raging and confident, *Prov. xiv. 16.* 6. It is expressly promised, where lifting up the Face without Spot, and Steadfastness is promised, *Job xi. 15.* and, in *Psal. cxii. 7, 8.* it is promised to the righteous, that he shall not be afraid of evil Tidings, because his Heart is fixed and established. 7. It must be given of God, because

there can be no Worship nor Communion with God without it, in *Deut.* vi. 13. Serving of God, and swearing by his Name, are joined with this Fear; and, in *Mal.* i. 6, 11. the Fear which the Lord requireth, is pure Worship, a pure Offering from the rising of the Sun to the going down thereof; and, in *Acts* x. 35. He that feareth God, and worketh Righteousness, is accepted of God; so, hath Peace and Communion with him. 8. Though the Kingdom unto which we are called cannot be moved, yet holy Fear is its Law, *Heb.* xii. 28. so, if the Kingdom be promised, Fear is promised in and together with it.

Use 1. Terror to those that are not within the Covenant; they have none of this, but a worser Fear; they shall meet with that, in *Deut.* xxviii. *ver.* 66, 67. fear Day and Night, and they shall have no Assurance of their Life; the Lord will give them a trembling of Heart, failing of Eyes, and Sorrow of Mind; when it is Morning they shall say, would it were Even; and at Even, O that it were Morning; for the Fear of their Heart wherewith they shall fear; and they may meet with that, in *Job* xv. 21. the dreadful Sound in their Ears; and in Prosperity the Destroyer shall come upon them; yea, they may meet with these Things in Way of Surprizal, Fearfulness shall surprize the Hypocrites, *Isa.* xxxiii. 14. though now such Men be fearless, stout-hearted, and far from Righteousness, *Isai.* xlvi. 12. they may come to have Terrors round about them, like *Pashur*, *Jer.* xx. 3. beside the Terrors within, which is there also threatened, Terrors to themselves, *ver.* 4. of that *chap.* they shall fear where no Fear is, *Psal.* liii. 5.

Use 2. Comfort to those that are vexed with false Fears, and faithless Fears, this Fear is promised, which when it once cometh it will eat up, and so deliver from other Fears; it is the Daughter of Faith, and Sister of Love, which will quite banish away that Fear which hath Torment, 1 *John* iv. 18.

Use 3. All who desire to have this Fear, must seek it from the Promise, and so to have your Souls deeply impressed and stamped with it: So study to fear God as
God,

God, else you cannot glorify him as God: Particularly, fear God in his Power, in *Job xxxvii. 23.* *Elibu* saith, touching the Almighty we cannot find him, he is excellent in Power; and, in *Psal. lxxvi. 7.* Thou, even thou art to be feared, and who may stand in thy Sight, when once thou art angry? And, in *Jer. v. 22.* Fear ye not me, saith the Lord, will ye not tremble at my Presence, who have placed the Sand for a Bound to the Sea, for a perpetual Decree, that it cannot pass it; though the Waves thereof toss themselves, yet they cannot prevail; though they roar, yet can they not pass over it. (2.) Fear him for his Dominion; Dominion and Fear are with him, *Job xxv. 2.* The Lord reigneth let the People tremble, *Psal. xcix. 1.* Fear doth appertain to him as such, in *Jer. x. 7.* Who would not fear thee, O King of Nations? for to thee it doth appertain. (3.) Fear him in his glorious Workings; so did *Habakkuk, chap. iii. 16.* (4.) Fear him in the Judgments which he inflicteth upon ungodly Men; so did *David, Psal. cxix. ver. 118, 119, 120.* yea, because of Judgments near to come, *Luke xxi. 25.* and for the Day of general Judgment, which will undoubtedly come upon all, *Eccl. xii. 14.* 1 *Pet. i. 17.* (5.) Fear him for all his Goodness and Mercies bestowed; so did *David, in Psa. cxxx. 4.* There is Forgiveness with thee that thou mayst be feared; yea, we should fear him for his Goodness, manifested in common Providence: It is charged as a Sin when it is not done, *Jer. v. 23, 24.* This People, saith the Lord, hath a revolting and a rebellious Heart, they are revolted and gone, neither say they in their Heart, let us now fear the Lord who giveth Rain.

To close this, take these Marks of the true Fear of God, 1. A serious Study to shun every Thing that is evil in God's Sight; so, in *Prov. iii. 7.* Be not wise in thine own Eyes, fear the Lord and depart from Evil; and, in *Prov. xvi. 6.* By the Fear of the Lord Men depart from Evil. 2. Conscience made of abstaining from secret Sins, so did *Joseph, in Gen. xxxix. 9.* he might have done that Wickedness and carried close; but the Fear of God suffered him not; and *Job* professeth so much, in *ch. xxxi. ver. 23, 27.* that his Heart was not secretly enticed, for
Destruction

Destruction from God was a Terror to him, and by Reason of his Highness he was convinced in himself that he could not endure. 3. The Hatred of Sin, as it is Sin, and because God hateth it, *Prov. viii. 13.* with *Psal. cxxxix. 21.* and in Sin to hate most the departing from God, and forsaking of him, *Jer. ii. 11, 12, 13.* the profaning of the Holiness which he loveth, *Mal. ii. 11. ver.* A serious Endeavour to do good; so, in *Deut. v. 29.* to fear the Lord is to keep all his Commandments always; so, in *Ecccl. xii. 13.* and, in *Psal. xxxiv. 14.* the Commandment runneth thus, *Depart from Evil and do good.* 4. The not resting in Attainments, but seeking after more Perfection, the perfecting of Holiness in the Fear of God, *2 Cor. vii. 1.* the working out of our own Salvation in Fear and Trembling, *Phil. ii. 12.* 5. If the Fear of Man doth not fright us from Duty, *Matth. x. 28.* 6. If there be a reverend Carriage to the Word, both in the publick Dispensing of it, *Exra ix. 4.* and in the private Reading and Meditation thereof, and, generally, the conversing with God in all his Ordinances, with much Fear, both in private and publick. 7. A deep Reverence to the Name of God; the Knowledge of God's Name breedeth Fear, *1 Kin. viii. 43.* His Name should be dreadful in all his Attributes and Manifestations, *Mal. i. 14.* 8. A holy Jealousy, and good Watch kept over the Heart, Eye, and Ways, according to *Prov. iv. 23, 24, 25, 26, 27.*

S E R M.

S E R M O N XXX.

O N T H E

G O S P E L C O V E N A N T :

On the fifth sanctifying and saving G R A C E,
 L O V E.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure: for this is all my Salvation, and all my Desire although he make it not to grow.

WE proceed to open to you the fifth sanctifying and saving Grace, which is Love; and in the same Method, 1st. What it is. 2^{dly}, How excellent it is. 3^{dly}, That it is by the Promise, and so a covenanted Blessing.

As to the first, What this Love is; the Answer is, It is the Affection of the Soul, by which it goeth after and cleaveth unto some desirable and suitable Good: Affections are so many Motions of the Will; Love and Hatred are the chief; they part the rest betwixt them: There is a natural Love by which a Man loveth himself, and Things good to Nature: On the one side, there is a vicious Love, carrying the Soul towards Evil; on the other, a spiritual Love, which doth bound and regulate that which is natural, giveth unto it a higher Rise, and maketh it run in a right Channel, to a right Object and

End;

End; of this we speak, this is fivefold, 1st. A Love of Choice, and Dependance, whereby we settle and depend upon one for all good; this is only due to God. 2^d. A Love of Delight and Complacency, such as that of God in Christ, *Matth.* iii. 17. and of a Believer in God, *Psa.* xxxvii. 4. and in his Word, *Psa.* cxix. 92, 143. 3^d. A Love of Friendship, mutual Love, such as that betwixt God and a Believer, 1 *John* iv. 19. and betwixt a Man and his Friend, *Prov.* xxvii. 9, 17. 4th. There is a Love of Beneficence or a bountiful Love; such also is God's Love to Man, and such ought our Love be to one another. 5th. There is a Love of Pity; such is God's Love to Sinners, *Psa.* ciii. 13. And this one Sinner ought to bear to another, especially when in Distress, *Job* vi. 14. we ought with this love our Enemies. Spiritual Love is especially for these two, Union and Communion with God: It may desire other Things for Use, to use them aright, but God is the Portion.

Use 1. Learn hence to know what true and Christian Love is, to distinguish betwixt it and Lust, yea, and betwixt it and natural Affection, and to fix it on the right and principal Object of it, God; and, to quicken you to his Love, consider, (1.) How all Excellencies and desirable Things are in him. (2.) He suiteth your Love who needeth it not, *Deut.* x. 12. (3.) It is a very small Thing, considering the great Things which he giveth, and Love amongst the rest. (4.) Consider how he hath loved us first, how great Things he hath done and suffered for us, *Gal.* ii. 20. (5.) Consider how by Covenant we are engaged to love him, more than ever any People were. (6.) Love is Wages to itself.

Use 2. Reproof and Terror to those who have nothing of this true Love; sure they have not the Heart of a Man, they know nothing of Law nor Gospel; Love is the Fulfilling of the one, and it is the Perfection of the other: Christ doth sum up the Law in this, *to love the Lord our God with all our Heart, and with all our Soul, with all our Mind, and with all our Strength, Mark* xii. 30. And the Apostle Paul saith, that all the Law is fulfilled and summed up in this one Word, Love; and that

Love

Love is the Fulfilling of the Law, *Rom. xiii. 10.* and draweth forth the Sentence of Excommunication against them that love not Jesus, *1 Cor. xvi. 22.*

As to the second, This Love is an excellent Thing; it is better than Wine, *Cant. i. 2.* much better than Wine, *Cant. iv. 10.* This Love looking out at the Eyes of the Bride, overcometh the Bridegroom, *Cant. vi. 5.* many Waters cannot quench it, neither can the Floods drown it, it cannot be valued and bought, *Cant. viii. 7.* The Excellency thereof may be further demonstrated thus, 1. From the Author thereof, God is the Author of it, he is the God of Love and Peace, *2 Cor. xiii. 11.* Love is of God, and *God is Love*, *1 John iv. ver. 7, 8, 16.* 2. The Excellency of it may and doth appear from its Object, generally, that which is good and excellent; and more particularly, God is the Object as well as the Author of it, *2 Thess. iii. 5.* the Apostle's Prayer is, that the Lord would direct their Hearts into the Love of God; and then lovely Jesus is the Object of it, Grace shall be with all them that love the Lord Jesus in Sincerity, *Eph. vi. 24.* 3. The Excellency of this Grace appeareth in its Endurance, *1 Cor. xiii. 13.* it abideth when we shall have no more Use of Faith and Hope of the Promise. 4. The Excellency of it appeareth in and from this, that there are many and excellent Promises made to it, both to these that love God, such as, 1st. A plentiful Condition, the Lord will cause those that love him inherit Substance, and he will fill their Treasures, *Prov. viii. 21.* 2^d. Safety and Preservation, when all the wicked shall be destroyed, *Psal. cxlv. 20.* 3^d. Assured Deliverance, and high Honour, so is the Promise, in *Psal. xci. 14.* *Because he hath set his Love upon me, therefore will I deliver him, I will set him on high, because he hath known my Name.* 4th. Eternal Life is the Portion of those that love God; the Crown of Life is promised to those that love God, *Jam. i. 12.* the Kingdom is promised to those that love him, *Jam. ii. 5.* and, 5th. There are special Promises made to those that love Christ, who love and serve him they shall be with him where he is, *John xii. 26.* and in *John xiv. 21.* Christ saith, *He that loveth me, shall be*

be loved of my Father, and I will love him, and manifest myself unto him; and in ver. 23. of that chap. If a Man love me he will keep my Words, and my Father will love him, and we will come unto him, and make our Abode with him. 5. The Excellency of Love appeareth in this, that God owneth such as have it in a special Way; so, in 1 Cor. viii. 3. *If any Man love God, the same is known of him*: He keepeth Covenant and Mercy with and for them and theirs; he is the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thousand Generations, Deut. vii. 9. 6. The Excellency of it will be seen in this, that all Things will work together for good of those that have it, Rom. viii. 28. 7. It appeareth also from the Misery of those that love not Christ; they are in a cursed and reprobate State, 1 Cor. xvi. 22. 8. It is one of the most necessary Things to a Soul; it is the Life of the Soul, and the Soul's Rest; without it the Soul neither can be happy, nor can move in the Way to Happiness. 9. It is that which alone hath and shall have, throughout all Eternity, the most full Enjoyment of God: And, in the next Place, Love to the Saints is an excellent Thing: Who have it, 1st. They abide in the Light, 1 John ii. 10. 2^d. They have a clear Mark that they are Disciples of Christ, John xiii. 35. and that they are translated from Death to Life, 1 John iii. 14. 3^d. They have this Privilege, to have God dwelling in them, and so to have Communion with him, 1 John iv. 16. 4th. The Love to God thereby in some Sort is perfected in them, 1 John iv. 12. And, in the last Place, even Love to Enemies, as they are our Enemies, hath special Excellency in it. 1st, So we are proved to be the Children of our heavenly Father, who maketh his Sun to rise on the evil and on the good, and sendeth Rain on the just and unjust, Matth. v. 44. 45. 2^{dly}, We forgiving them, we are in the nearer Capacity to receive Forgiveness of God, Matth. vi. 14. 15. 3^{dly}, If we do so, the Lord will not only forgive us, but reward us also; if we love our Enemies, and do good, and lend, hoping for nothing again, our Reward shall be great, and we shall be the Children of

of the highest, for he is kind to the unthankful, and to the evil, *Luke vi. 35.* and in *Prov. xxv. 21, 22.* we are commanded, if our Enemy be hungry, to give him Bread to eat, and if he be thirsty, to give him Water to drink, and it is told us, that so we shall heap Coals of Fire on his Head, and the Lord shall reward us.

Use 1. If it be so excellent a Thing, at what and how great Loss are they who live without it? Who know nothing of it, can know nothing of God; for he is Love; they can have no Communion with him; for all Communion with him is in Love; and if all Things work for them, and to their Advantage who have Love; then all Things, by the Law of Contraries, must work against them that have it not.

Use 2. Is this divine Love so excellent a Thing? Let all who love true Excellency labour to attain it, and work up your Hearts to an earnest coveting of it as the best Gift, and the more excellent Way, *1 Cor. xii. 31.* with *1 Cor. xiii. 1.* Seek to have it, (1.) To God, and that of the right Stamp. *1st*, A tender Love, such as the least Wrong done to it may go very near our Hearts: Such was *David's*, Rivers of Water did run down his Eyes, when Men kept not God's Law, *Psal. cxix. 136.* *2d*, Vehemently great, such as all other Loves be nothing to it; no, not the Love of nearest Relations, *Matth. x. 37.* *3d*, Love to Jesus, and in Jesus. *1st*, By exalting and honouring him. *2dly*, By humble and constant employing him. *3dly*, By appearing for him: Seek also to have true Love to the Saints, 1. To all Saints. 2. The Love of Delight to none but Saints; for they are the excellent of the Earth, *Psal. xvi. 3.* 3. The more of spiritual Excellency appeareth in them, love them the more, and delight in their Company. 4. Let your Love appear in the Fruits thereof; such as are reckoned out in *1 Cor. xiii. 4, 5.* Love is then seen to be bountiful, when self Advantages are not regarded.

Use 3. This sheweth the Folly and Madness of those, who follow Lusts rather than Loves, in which is no true nor real Excellency; for, (1.) Such do only reach the sensual Part. (2.) They may be enjoyed by one that standeth

standeth liable to God's infinite Wrath. (3.) Any Excellency in them doth stand in the Moderation of them. (4.) There is infinitely more Evil in them than there is imaginable Good. 1st, At the best, there are sad Mixture, even in Laughter the Heart is sorrowful, *Prov. xiv. 12.* 2^d, They keep out better and more pure Delights. 3^d, There is a Curie mingled in with them. 4th, The Spouse is abased, and the Body hurt by them. 5th, They nourish all Sort of other Evils, and harden Men in the same; hence it is that Sin is called Flesh, *Rom. viii. 1, 13.* 6th, They take away the Heart, *Hos. iv. 11.* 7th, They are soon gone, they perish in the using, *Col. ii. 22.* The Pleasures of Sin are out for a Season, *Heb. xi. 25.* 8th, Men are taken from them, or they from the Men, and they must give a very strict Account of them, and their Stewardship.

Use 4. We would beware of these Things which hinder Love; such as, (1.) Strangeness, which breedeth Fearfulness. (2.) Ignorance, which maketh that we cannot esteem it. (3.) Uncircumcision of Heart; the Heart must be circumcised, before it can love the Lord, *Deut. xxi. 6.* (4.) Love of the World, where it doth reign, the Love of God hath no Place, 1 *John ii. 15.* *John xii. 42.*

Use 5. Go and search whether you have this true and Christian Love: In general, these three will prove it, (1.) Holy Care to please God. (2.) Delight in doing his Will. (3.) Zeal and Jealousy against all these Things which may hinder sweet Intercourse betwixt the Soul and God: More particularly, Marks of the Love of Union, 1st, A Love of all Means which may help towards it, a Love to Ordinances, *Psal. xlii. 2.* and *xvii. 4.* and shunning of all Things which may hinder it, hating every Evil, *Psal. xcvi. 10.* 2^d, Love of Communion with the Church, *Psal. xxvi. 8.* and of the Brethren, 1. *John iii. 14.* 3^d, Holy Grief for Want of God. 4th, Earnest Longings after full Enjoyment; so, Love of his appearing, 2 *Tim. iv. 8.* Marks of Love of Delight, 1st, A Soul affecting Sweetness in the following of the Means, and Exercises of Godliness: David was glad, when

when they said unto him, *Let us go unto the House of the Lord*: The Desire accomplished is sweet to the Soul, saith *Salomon*, in *Prov. xiii. 19.* 2dly, A high Esteem of the Saints, *Psal. xvi. 3.* 3dly, An extreme Hatred of these Things which are contrary to Holiness, such as, Lying, and every false Way, *Psal. cxix. 128, 163.* Marks of that Love of Goodwill: (1.) A Zeal to God's Glory. (2.) A Zeal of and to the good of his People. (3.) Zeal in Obedience, making Christ our Pattern, *John xv. 10.* And in the last Place, take these Marks of Love to Christ: 1. Sick of Love, with the Spouse, *Cant. ii. 5.* 2. If our Love be diligent and laborious, *1 Thes. i. 3.* 3. If earnest after Enjoyment, yet patient in waiting. 4. If it seek no Hire nor Wages but Love. 5. If it be led on to the Duties with a sweet Violence, there is a blessed Constraint of Love, *2 Cor. v. 14.* 6. If we love to speak of him and with him, and to hear him speak, and to appear for him, in doing and suffering.

Here, some think they have not true Love to Jesus, because their Hearts are sometimes too much poured forth upon Creatures: To such as are tender Christians I answer, 1. Though in many it be true, that it is sinfully so, yet, 2. We must distinguish betwixt Love's Estimation, and the Stirrings of it; and, 3. Betwixt solid Love, and Love in a Flame. 4. Betwixt the Motions of spiritual and sensual Love; the one are not so sensible as the other. 5. Betwixt the Habit and Acts of Love.

Others doubt of their Love, because of their much Fear, because perfect Love casteth out Fear, *1 John iv. 18.* I answer, 1. That Fear which Love casteth out, is not the Fear of Sin; for it is well consistent with Love; for, Love of Union, and Fear of being separated, are consequential one to another: Love giveth Honour to God, and holy Fear shunneth every Thing that dishonoureth him. 2. That Fear is not the Fear of Majesty, which is due to God, even by those that burn with most perfect Love, *1 Ia. vi. 2.* nor yet is it in every Respect the Fear of God's Anger for Sin; it may be and ought to be in the Saints, though it will not be when Love shall be fully perfected: But, that Fear which perfect and sin-

cere Love doth cast out, is, *1st*. That Fear which driveth Men away from God; but Love cleaveth to him. *2^d*. That which presents God so terrible, as the Soul dare not approach to close with him; but Love resteth on him with Delight. *3^d*. That Fear which breedeth Torment, for Love hath Joy and Peace with it.

As to the third Thing propounded, This Love is promised and covenanted, whether we understand it of Love to God, *Deut. xxx. 6.* or of Love to Christ, in *Hag. ii. 7.* or of Love to the Saints, *Isa. xi. 9.* it is all promised: The whole *Song of Solomon*, in a continued Parable, doth hold forth the Promises of this Love, particularly, *Cant. i. ver. 7. ii. 8, 9, 10, 16. iii. 1, 4. v. 2, 4, 5, 6. vi. 2, 3. and vii. 10, 11, &c.* But to clear this further, consider, *1st*. A new Heart is promised; therefore a Heart to love the Lord is promised; for, naturally, we are Haters of God, *Rom. i. 30.* *2^{dly}*, Faith is promised, as we have proved; now, Faith worketh by Love, *Gal. v. 6.* *3^{dly}*, Obedience is promised, and Love is the Fountain thereof, the sweet Constraint of Love, *2 Cor. v. 14.* it is joined with Service, *Jer. viii. 2.* *4^{thly}*, Even betrothing in Love is promised, *Hos. ii. 16, 19, 20.* and Marriage Love on Christ's Side will even ensure our Love to him. *5^{thly}*, He hath promised that he will rest in his Love, *Zeph. iii. 17.* and sure that Love will beget Love. *6^{thly}*, Knowledge of God and Christ are promised; and who can know them but will love them? *7^{thly}*, Grace and Glory, and every good Thing, is promised, *Psal. lxxxiv. 11.* and all spiritual Blessings, *Eph. i. 3.* and must not Love be in amongst these? *8^{thly}*, The pouring forth of Christ's Name like Ointment is promised; will not then the Virgins love him? *Cant. i. 3, 4.* *9^{thly}*, Mortification is promised, so the purging out of Self-love, and, by Consequence, the giving of sound Love. *10^{thly}*, It is promised that the Lord will be the Portion of his People, *Jer. x. 16.* and that they shall rejoice in their Portion, *Isa. lxi. 7.* and they cannot but love their Portion. *11^{thly}*, The Spirit is promised, *Hag. ii. 5.* and Love is one of the Fruits of the Spirit, and the first that is reckoned, in *Gal. v. 17.* *12^{thly}*, Heaven,

is so promised, as it is prepared, and it is prepared for none but those that love God, 1 Cor. ii. 9.

Use 1. Terror to those who live and die without the Covenant; they cannot love God, nor that which is good; they can have nothing of this divine and most precious Love; they can have none of the Spirit covenanted; so, none of the Love of the Spirit: See their black Character, *Zech. xi. 8.* the Lord's Soul doth loath them, and their Soul doth abhor God.

Use 2. Learn to fetch all our Love to God, or to Christ, or to the Saints, all of it from the Promise: The Love which is required is no small Love; for, (1.) It is a Love with all the Heart, and a Marriage Love, *Hf. iii. 3.* (2.) A strong Love, with all our Might, *Luke xii. 48.* much more will be required of them to whom much is given. (3.) He must be loved above all, otherwise he will neither be loved as God, nor constantly. (4.) We must be rooted and grounded in this Love, *Eph. iii. 17.* yet all these we may have from the Covenant of Promises; yet so as to wait for Promises, in the Use of Means: The first Mean is Prayer; 1. It useth Importunity, which God alloweth. 2. It maketh the Soul bold and familiar with God. 3. The Lord who delighteth to communicate himself and his Goodness, doth it readily in Prayer, as to *David, Daniel, Peter, Cornelius.* 4. Prayer doth stir up and kindle the dying Sparks of Love. The second Mean, Go to the Covenant ever, with a fresh Sense of Sinfulness, and bleeding Wounds; this will beget Love, as in that poor Woman, that had many Sins forgiven her, she loved much, *Luke vii. 47.* Third Mean, Learn to know the Lord; the more we know him, the better we will love him; especially, if we see him in the Excellency, Suitableness, and Condescendence of his Love to us. Fourth Mean, We would labour to have Assurance of his Love to us, and that will ensure our Love to him.

Use 3. The Folly of those who either think to work and bring forth this Love out of their own Bowels, or to please God with such Love as is of their own making:

The Love that will please God, is that which he giveth, it is of heavenly Original.

Use 4. Encouragement to those that to their Sense want it, yet esteem it highly, and would be glad to have it; to those I say these two Things; one is, They have some good Measure of it already; the other is, That what is wanting, it may be had very easily; and it shall be had by those that seek it most assuredly; for it is promised, and ensured by the everlasting Covenant.

S E R M O N XXXI.

ON THE

GOSPEL COVENANT:

On the sixth sanctifying and saving GRACE,
ZEAL.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

IN the next Place cometh Zeal, which springs from Love, and doth act it to the utmost: In treating of it I shall shew you, 1st, What it is. 2^{dly}, How excellent a Grace it is. 3^{dly}, How it is promised in the new Covenant.

As to the first, What this Zeal is, take it briefly thus: It is a serious and spiritual Bensil of the Soul, for God, and

and every good Thing: It is a holy Fire, it is from Heaven, and it moveth Heaven-ward; it is that which maketh a Man a Lion in God's Matters, and a Lamb in his own: And as it is in good earnest for every good, so it is of a holy hot Temper against all Evil, and most against that which dishonoureth God most. 1. It is a Heat of Love; such was in *David*, *Psa.* lxxix. 9. and in Christ, *John* ii. 17. joined with holy Indignation and Desire to revenge God's Wrongs, were it even upon a Man's Self, *2 Cor.* vii. 11. 2. It is an earnest Desire to do good, *Col.* iv. 13. such a Zeal had *Epaphras* to the *Colossians*. 3. It is an earnest and holy Emulation, *2 Cor.* ix. 2. a Zeal which both hath Emulation in it, and provoketh others to Emulation: It is a Grace which, by Direction of holy and heavenly Wisdom, quickeneth and inflameth all within a Man, and putteth an Edge upon a Man's Endeavours, in the Obedience and Worship of God: It doth with a holy Vehemency keep a Man aloft, and yet close in the Pursuit of Duties, more specially in the preserving, promoting, and vindicating of God's Honour, by all lawful Means within the Reach of a Man's Power and Calling: Examples of this we have in *Moses*, in *Exod.* xxxii. 19, 20, 27. in *Phinehas*, *Num.* xxv. 7, 8. But *Saul's* Zeal was false, and at the best notional, *2 Sam.* xxi. 2. and *Jehu* his Zeal was pretended only, *2 Kings* x. 16.

Use 1. If ever there was a Time wherein the Scarceness of this Grace was to be lamented, it is now: Our Forefathers, were they alive, would wonder what had become of the *Scotish* Zeal; and, if we look but some few Years backward, we may justly wonder what is become of all the Zeal which appeared in the Years 1638, 1639, 1640, &c. How little is there now of the Zeal of good Gifts, which ought to have been coveted by all, especially by Ministers, that we might excel to the edifying of the Church? *1 Cor.* xiv. 12. there is little Zeal of spiritual Gifts, as the Word is there: How little is there of that Zeal which ought to be in good Duties, and God's Service? There is much of Sloathfulness, but little of that Fervency of Spirit in serving the Lord,

Rom. xii. 11. How little is there of that Zeal for good and the Glory of God, like as was in the good Reformers in *Judah*? Men are more zealous for themselves and their own Houses, than for the House of God: How little is there of the holy Heat of pure Affection to the Truth of God? How little is there of heavenly Heart-heat in Devotion? How little is there of that ardent Heat of holy Emulation, who shall outshine others in Holiness? And is there not a little Heat of pure and unmixed Indignation against Sin, in ourselves and others? There is much of bitter, little of holy Zeal: May we not sit down then and mourn over a cold Key-cold World, and over our own more cold Hearts?

Use 2. Seeing Zeal is one of the rare Ornaments of a Christian, which puts Life in the Christian, and acteth every Grace to the Life, how can we please ourselves with the Name and Profession of Christianity, and want the Life of it, this holy and pure Zeal of God? Oh seek this of God, and to have it pure and perfect: There is much counterfeit Stuff, which passeth now a-days under the Name of Zeal, wild Fire, a notional Zeal, selfish Zeal, Zeal for a Man's Interest, Zeal for the Brats of a Man's own Brain, Zeal in seeking great Things for a Man's Self, contrary to the Command, *Jer. xlv. 5.* rather than the great and good Things of God: True Zeal is worth the having, but Bastard Zeal is but a Bedlam and Boutefeu: So, I go to the second Point propounded, to shew you the Excellency of this true Zeal.

The second Thing propounded concerning this Zeal was, concerning the Excellency thereof, which I propound thus: True Zeal of God is a most excellent Grace; see it rewarded in *Phinehas*, he turned away God's Wrath by his Zeal, and therefore the Lord gave unto him his Covenant of Peace, for him and his Seed after him, the Covenant of an everlasting Priesthood, *Num. xxv. 11, 12, 13.* yea, where it was not perfect, I mean, in *Jehu*, yet it was rewarded to the fourth Generation, *2 Kings x. 30.* More particularly, take the Excellency of this Grace in these Considerations, 1. It is the Lord's royal Apparel, his bright and shining Garment, in *Isa. lix. 17.* He cloatheth himself with

Zeal

Zeal as a Cloak. 2. How it is Meat to Christ one Way, even while it eateth him up another Way; compare *John* ii. 17. with *iv.* 34. 3. How this Zeal is an universal good, of and in every good Thing; it is good, saith the Apostle, in *Gal.* iv. 18. *to be zealously affected always in a good Thing*: It is exercised, 1st, In and about the Word; *O! how love I thy Law?* that exceeding and wonderfully great Love to the Law is Zeal, *Psal.* cxix. 97. It maketh the Heart burn in hearing the Word, *Luke* xxiv. 32. This is that Fervency of Spirit, which will make a Man teach diligently the Things of the Lord, *Acts* xviii. 25. and People attend diligently to that which is said, *Acts* xvi. 14. 2^d. It is exercised in Obedience, *Rom.* xii. 11. fervent in Spirit, in serving the Lord. 3^d. In Prayer, *Jam.* v. 16. an effectual fervent Prayer, Prayer possessed and carried on with a Spirit. 4th. In Repentance, *Jer.* xxxi. 19. *Ephraim's* smiting on the Thigh was an Act of Zeal, as his being ashamed and confounded, an Effect of it. 5th. It is exercised in Charity; *See that ye love one another with a pure Heart fervently,* 1 *Pet.* i. 22. 6th. It is specially exercised in most earnest Contending for the Truth, *Jude* ver. 3. 4. The Excellency of this Grace appeareth in this, that it is for God; what is most for God is most excellent, be it Man or Thing: Zeal is in a special Way for God, for his Honour, *Numb.* xxv. 13. for his House, *Psa.* lxxix. 9. for his People, 2 *Cor.* xi. 2. for his Kingdom, *Luke* xiii. 24. to enter in it; for his Worship, the purging and restoring of it, 1 *Kings* xix. 10. and for the glorifying of him in good Works, *Tit.* ii. 14. for him against all the wicked in general; such was *David*, in *Psa.* xxvi. 5. he hated the Congregation of evil Doers, and would not sit with the wicked; and, in *Psa.* cxix. 138, 139. *My Zeal*, saith he, *hath consumed me, because mine Enemies have forgotten thy Words*; and, in particular, against Hypocrites, *Matth.* xxiii. 33. false Teachers, true Zeal will have a great and an impartial Zeal against them, *Zech.* xiii. 3. *Phil.* iii. 18. and against Idolaters, *Deut.* xiii. 6, 8. 1 *Kings* xviii. 40. and against Superstition, *Acts* xvii. 16. *Paul's* Spirit was stirred at *Athens*; and against those that

marry with Idolaters, *Neb. xiii. 6, 7.* and Profaners of the Sabbath, *ver. 17, 21.* of that *chap.* and cruel Executions, *ver. 6, 12, 13.* of the same; and then against Uncleanneſs, *Judg. xx. 8.* and againſt thoſe that will not puniſh ſuch, *Judg. xxi. 5, 10.* and againſt all the Enemies of God and his People; as in *Saul* againſt the *Ammonites*, *1 Sam. xi. 1, 2, 6.* and in *David* againſt the uncircumciſed *Philiftine*, who deſied the Armies of *Iſrael*, *1 Sam. xvii. 10, 48.* 5. The Excellency of this Grace appeareth from the Woe which is in the Want of it; it is recorded as the only Fault of old *Eli*, *1 Sam. ii. 23.* which yet is charged againſt him as a great Sin, and ſeverely puniſhed, *ver. 29, 30.* It was reprov'd alſo, as a woful Evil in *Laodicea*, Lukewarmneſs, and ſorely threatened, *Rev. iii. 16.* And in *2 Theſſ. ii. 10, 11.* who received not the Love of the Truth, were given up to ſtrong Deluſion. 6. The Excellency of this Grace is found in this, that it will make our Service acceptable; Zeal in Prayer, or any other Duty, availeth much, *1 Jam. v. 16.* 7. It is that Grace which, in a Manner, ſtormeth Heaven; it maketh the Kingdom of Heaven to ſuffer Violence, and the holy violent to take it by Force, *Matth. xi. 12.* 8. There are many fair Promiſes made to it; particularly, that in *Rev. iii. 19, 20.* that notwithſtanding of all Rebukes or Chaiſtenings, if it be in repenting, and but opening the Door to Chriſt, *he will come in and ſup.*

Uſe 1. If Zeal be not only an excellent Grace, and the Excellency of the Chriſtian, of how little Worth may they think themſelves, that want it? Ah! they are but ſeckleſs and worthleſs Chriſtians, who are not zealous Chriſtians: Grace is aſleep or dead where it is not; the Love to Chriſt is not in Life, where it is not, both boiling within, and breaking forth in Teſtimonies to and for him, as Occaſion offereth; who want Zeal, cannot well adorn the Doctrine of Chriſt, which ſhould be the Study of every Chriſtian, as well as of Miniſters, *Tit. ii. 10.*

Uſe 2. Let every Chriſtian labour to have this precious Grace, which, like a precious Carbuncle, may ſhine amongſt his other Graces; and it is of our Concernment

to try whether we have it or not: It may be known by these Marks, (1.) It must be a Zeal that hath clear Knowledge with it, a Zeal according to Knowledge; *Rom. x. 2.* (2.) It will make a Man do Things with all his Might, according to that, in *Eccl. ix. 10.* and sometimes above their Power, *2 Cor. viii. 3.* especially in Works of Charity, *Exod. xxxvi. 6.* (3.) Where it is true, there will be much Diligence: Take Example in *Apollos, Acts xviii. 25.* (4.) Men will be meek in their own Matters, but very hot in God's Matters; compare *Numb. xii. 3.* with *Exod. xxxii. 9.* (5.) Where it is true, it will not be so much in Word as in Deed, hot tongued, but hot at the Work. (6.) It will be equal against all Sin, and for every Duty; not like these, in *Mat. xxiii. 23.* who pay Tithe of Mint, and Anise, and Cummin, and omit the weightier Matters of the Law, such as Judgment, Mercy, and Faith; equal and impartial, as much and more against Sin in themselves, than in others: They will not say to their Brother, as in *Matt. vii. 4.* *Let me pull out the Mote out of thine Eye, and behold a Beam is in their own:* If there be any Thing less or more of their Zeal, it will only be according as the Matter is found less or more against the Honour of God. (7.) True Zeal will not be for Toleration of Wickedness, Error, and Blasphemy: It is recorded to the Commendation of the Angel of the Church of *Ephesus*, that he did not bear with them that were evil, that called themselves Apostles, but were found Liars; and yet this Church at the Time was upon a Decay, they had lost their first Love, *Rev. ii. 2, 4.* How little then are they to be commended, who pretend to greater Perfection, and yet bear with many Evils, Errors, and Blasphemies? Ah! they may be reckoned with those, *1 Kings xviii. 21.* that halt between two Opinions. (8.) True Zeal will not be by Flashes, but it will be constant; the Man that hath it will grow in it, as to the Affection, even when he cometh to be very little able, as to doing or suffering for God. (9.) Though it be drawn out sometimes to great Severity, yet even then it will have much Pity and Compassion; the Exercise of one Grace will not hinder the

Exercise

Exercise of another: So the Apostle *Paul*, coming against the *Corinthians* with the Rod of sharp Reproof and Discipline, professeth his Fear that he should be humbled among them, 2 *Cor.* xii. 20, 21.

As to the third Thing propounded, that Zeal is promised, and so a covenanted Blessing, may appear, 1. From these Scriptures, that Word in *Psal.* lxxviii. ver. 31. that *Princes shall come out of Egypt, and Ethiopia shall stretch out her Hands unto God*; the Word in the Original is, *shall cause her Hands to run*, so they shall come to a very free and zealous Profession. In *Isa.* ii. 2, 3. it is promised, that there shall be a flowing unto the Mountain of the Lord, each quickening another: These are Acts and Effects of Zeal; and, in *Isa.* lx. 5, 8. there is promised, not only flowing together, but flying as a Cloud, with Enlargement of Heart; and will there not be Zeal there? And, in *Zech.* xiii. we have it promised and prophesied, that there shall be such Zeal against false Teachers, as the Parent shall not spare the Child, but thrust him through; and, in *Zech.* viii. 23. it is promised, that ten Men shall take hold of the Skirt of one Jew, and profess great Zeal in seeking the Lord; and, in *Daniel* xii. 4. that many shall run to and fro, and Knowledge shall be increased; and if Knowledge, Love and Zeal also; and there is a Time coming, wherein it is promised, that *Israel* shall be angered, it is, made to burn with holy Anger and Zeal, *Rom.* x. 19. *Moses* saith, *I will provoke you to Jealousy by them who are no People, and by a foolish Nation I will anger you.* 2. That Zeal is a covenanted Blessing, appeareth by these Reasons, 1st. If it should not come by the Promise, and were it not given us a free Gift, how should we have it? naturally we have neither Heart nor Heat for God; we have a wrong Heat, against him rather, such as that, in *Jer.* li. 39. which provoketh the Lord to great Wrath, like that in *Hos.* vii. 4, 6. making our Hearts ready as an Oven. 2^d. It hath been proved that Love and Obedience is promised; Zeal is no other Thing almost but the intense Act of these. 3^d. We have the Lord's Zeal engaged by Covenant, to be employed for us, all the great Engagements of Christ for

us in his Offices and Relations; we have it promised, that the Zeal of the Lord of Hosts shall perform them all, *Isa.* ix. 6, 7. For the Remnant's taking Root downward, and bearing Fruit upward, we have the same Zeal engaged, *Isa.* xxxvii. 31, 32. and the Exercise of his Zeal will kindle Zeal in his People. *4th.* True Religion will not attain its End without it; there will be no entering the strait Gate without striving; and striving is no other Thing but the Exercise of Zeal, *Luke* xiii. 24. *5th.* Godly Sorrow is promised, and a special Ingredient in it is Zeal, *2 Cor.* vii. 11. *6th.* It is promised, that we shall glorify God in the Fires; there shall be in the Times of great Desolation, a lifting up of the Voice, and a singing for the Majesty of the Lord; and where that is, there will be great Zeal, *Isa.* xxiv. ver. 14, 15. *7th.* Perseverance is promised, and that cannot be without Zeal. *8th.* It was Christ's great Design in the Work of Redemption, to purchase a People to himself, zealous of good Works, *Tit.* ii. 14. *9th.* This Zeal, after a Sort, shadowed forth in that Incense, which was offered up upon the Altar of Gold, *Exod.* xl. 5. *10th.* It is commanded in the Gospel, *Rev.* iii. 19. and whatever is commanded in the Gospel, it is promised also.

Use 1. Then there is Matter of Terror, to all those who live without the Covenant; they may have that wicked and blind Zeal, which is from Hell, and Tongues kindled by that Fire, as in *Jam.* iii. 6. but they can have none of this heavenly Fire; they may burn in Lust, burn in Malice and Envy, and so burn themselves and consume one another; but they can have none of that Spirit of burning, that will wash away their Filth, as in *Isa.* iv. 4.

Use 2. Comfort to those whose great Complaint is of Deadness; Zeal may be had, and it is or may be the proper Cure of their Distemper: There is a Spirit of Zeal and holy Burning promised; if Men would but ask that Spirit, he would come down like Fire, and make their Spirits go up in a holy Flame Heaven-ward again: And there is a Time of greater Zeal promised to the Churches, which we both may and ought to pray for.

Use

Use 3. All who desire to have it, would go to Christ in the Covenant, Christ in the Promise, to have it; there is no other Way to have it, it is a precious Jewel, worth the seeking: And for your better Help, take these few Directions: (1.) Study to avoid all that which is contrary thereto, such as, 1. All Head Questions, 2 *Tim.* ii. 23. they are great Enemies to Zeal. 2. A Heart set on the World, and Pleasures; these will stifle Zeal, *Luke* viii. 14. 3. Sitting up, while upon the Way, *Phil.* iii. 13, 14. is to the contrary. 4. Lukewarmness, *Rev.* iii. 15, 16. 5. Carnal Wisdom, which breedeth Indifferency, *1 Aa.* xviii. 15, 16, 17. 6. Base Fear of Man, and not sanctifying the Lord in our Hearts, according to *1 Aa.* viii. 13. 7. Familiarity with the wicked; for where Iniquity aboundeth, Love waxeth cold. 8. Indulging our Corruptions, contrary to *Rom.* xiii. 14. 9. Going over the Belly of Conscience; so, condemning ourselves in that which we allow. (2.) Think much and often upon the Lord's Goodness; that will kindle Zeal. (3.) Be ashamed of your short-comings, and that may quicken you to more Zeal for afterwards. (4.) Be using such Means as are proper for begetting and breeding it, entertaining of the Spirit, and attending of the Word, 1 *Theff.* v. 19, 20. keeping Company with those that are zealous People: for, as *Iron sharpeneth Iron, so a Man sharpeneth the Countenance of his Friend, Prov.* xxvii. 17. and labour to live under a lively Ministry.

S E R M O N XXXII.

ON THE GOSPEL COVENANT:

On the seventh and eighth sanctifying GRACES,
RIGHTEOUSNESS and TEMPERANCE.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

I PROCEED to speak of the seventh and eighth sanctifying and saving Graces, viz. Righteousness and Temperance: Moralists do handle them as moral Virtues, under the Names of Justice and Temperance; but we are to look upon them as Graces of the Spirit, and the Ornaments of a Christian; the Grace of God, which bringeth Salvation, teacheth a Man to live righteously and soberly, *Tit. ii. 12.* And a Preaching of this Righteousness and Temperance, made a *Felix* to tremble, *Act. xxiv. 25.* First, Then of Righteousness, even of that which is betwixt Man and Man; for, of the other, we spoke before; and of it in these three, *1st.* What it is. *2dly,* How excellent it is. *3dly,* That it is a covenanted Blessing.

As to the first, What it is, It is called Justice, Equity, Right; such dealing as *Abraham* exercised towards his Partners

Partners in the War, *Gen. xiv. 24.* Such a Righteousness as *Jacob* exercised in his dealing with *Laban*, *Gen. xxx. 33.* such as appeareth in keeping Covenant with others, though it should be to our Hurt, *Josh. ix. 19.* and *Psa. xv. 4.* In a Word, it is a Grace, by which Men are enabled to pay that which is due each to other, according to that, in *Rom. xiii. 7. Render to all their Dues.* What is the Ground of Childrens Obedience, the same is of Duties in other Relations, that which is right, *Eph. vi. 1.* And that which Masters should give and do to Servants, is that which every Christian should give and do to another, even that which is just and equal, *Col. iv. 1.* Three Things may be supposed in it, 1. A civil Carriage. 2. Not injurious, hurting no Man. 3. The giving and doing right to every Man, from a gracious Principle, Love to God, and Respect to his Commandment. There is distributive Justice, by which every one hath his Due distributed unto him; and commutative, wherein like is payed for like. There is Justice in decreeing, *Prov. viii. 15.* Christ teacheth Princes to decree Justice: There is Justice in the Execution, doing Justice; and Justice also in bargaining; so, in good upright Ware, equal Prices, just Weights, Measures; a right Way and Sett of a Man's Heart in all these Things is a very commendable Thing, an Ornament of Grace, and gracious Endowment.

Use 1. Matter of Terror to those, who have nothing of this Grace; unrighteous Men, they render to none their Due, pay not the Duties of Relations to any, are unrighteous Witnesses, contrary to *Exod. xxiii. 1.* unrighteous and cruel Men, *Psal. lxxi. 4.* that decree unrighteous Decrees, *Isa. x. 1.* they that have unrighteous Mammon, *Luke xvi. 11, &c.* Such unrighteous Dealers, as they are Enemies to Society, and so to Mankind, so they are an Abomination to the Lord, *Deut. xxv. 16.* and they shall not inherit the Kingdom of God, *1 Cor. vi. 9.* The Wrath of God is and will be more revealed, not only against all Ungodliness, but against all Unrighteousness of Men, *Rom. i. 18.* even against those, who, under

Pretext

Pretext
of Equi
Use
your to
not tau
Spirit,
that w
Person
that h
Love
his Ri
which
in the
of Go
As
most
ment
migh
to a
Fruit
The
the I
en t
xlvi
good
wher
and
Pea
rith
ses
the
Pr
ag
an
the
it
m
W
xx
w

Pretext of following Righteousness, do transgress the Law of Equity.

Use 2. Who desire this Righteousness, would endeavour to have it, not as a Virtue only, but as a Grace; not taught by moral Precepts of Men, but infused by the Spirit, a right Frame of Spirit, towards the doing of that which is just and equal in every Thing, to every Person; not only because the Lord commandeth so, and that his worthy Name may not be blasphemed, but from Love to Jesus, and in thankful Acknowledgement of his Righteousness; and all these Acts of Righteousness which we perform to Men, would be done in Faith, and in the Strength of Jesus, and with an Eye to the Glory of God; so shall they be gracious Acts indeed.

As to the second, This Justice and Righteousness is a most excellent Grace: It is a great Blessing, when Judgment runneth down as Waters, and Righteousness as a mighty Stream, *Amos v. 24.* And it is a woful Plague to a Land, when Judgment is turned into Gall, and the Fruit of Righteousness into Hemlock, *Amos vi. 12.* The Excellency of it appeareth in these Things, 1. From the Names which the Administrators of Justice have given them in Scriptures, the Shields of the Earth, *Psal. xlvii. 9.* and Gods, *Psal. lxxxii. 2.* 2. From the great good which cometh by this Righteousness to a Land where it is; where there is judging by Righteousness, and of the poor with Judgment, the Mountains bring Peace, and little Hills by Righteousness: There is a flourishing State, *Psal. lxxii. 2, 3, 7.* 3. From the Promises which are made to it, Blessings are upon the Head of the just, *Prov. x. 6.* his Children are blessed after him, *Prov. xx. 7.* though he fall seven Times, he will rise up again, *Psal. xxiv. 16.* A Man that hath done Judgment and Justice may pray with Confidence, *leave me not to the Oppressors, Psal. cxix. 121.* 4. The Excellency of it appeareth in this, that to do Justice and Judgment is more acceptable to God than Sacrifice, *Prov. xxi. 3.* 5. When Princes do Justice, then it is well with them, *Jer. xxii. 15.* but, on the contrary, there are many Woes which attend Injustice; they who are filled with all Unrighteousness,

righteousness, are of the Number of those who are given up to a reprobate Mind, *Rom. i. 28, 29.* 6. Even to be righteous in our dealing with Men, is a Mark that we are Burgeſſes of *Zion, Pſal. xv. 2, 3.* 7. It is a promiſing Mark of Communion with God, and of ſure and ſafe Protection, the Spirit ſhall be poured out from on high, when Judgment ſhall dwell in the Wilderneſs, *Iſa. xxxii. 15, 16.* 8. Even this Righteousneſs is that which Chriſt loveth, *Pſal. xlv. 7.*

Uſe 1. Their Naughtineſs appeareth from this, that are unrighteous in their Dealings with Men; if there be an Excellency in Righteousneſs, and the righteous Man be more excellent than his Neighbour, *Prov. xii. 26.* then the unrighteous Dealer muſt be a Man of no Excellency, whether in publick Adminiſtrations, or private Dealing.

Uſe 2. Let us endeavour to have a right Diſpoſition, as to Juſtice in ourſelves, and pray for it in others, and uſe theſe Means; 1. Self-denial. 2. To be crucified to the World. 3. Let no Sin reign in us.

Uſe 3. Be thankful, all you whoſe Spirits are wrought up to this Frame; teſtify it, (1.) By doing as ye would be done to, according to *Matth. vii. 12.* and *Luke vi. 31.* (2.) Study to be juſt in the leaſt, and in the greateſt, conſidering that which is written, in *Luke xvi. 10.* (3.) Who deſire to be juſt in dealing with others, they muſt be yielding and condeſcending. (4.) They muſt be juſt to all Men, and at all Times. (5.) So juſt to Men, as not unjuſt to God; they muſt give none of God's Due to them.

As to the third, That this Righteousneſs is promiſed, and ſo a covenanted Bleſſing, this is evident, 1. From Scripture, *Iſa. xi. 4, 9.* it is promiſed that Chriſt with Righteousneſs will judge the poor, and that they ſhall not hurt nor deſtroy in all his holy Mountain; ſo, in *Iſa. xxxii. 1.* Behold, a King ſhall reign in Righteousneſs; and in *Iſa. lx. 17, 18.* I will make thy Officers Peace, and thy Exactors Righteousneſs. 2. It is proved by theſe Reaſons, 1. We could not have it elſe, if we had it not by the Promiſe, for naturally we are of thoſe unjuſt that know

no Shame, *Zeph. iii. 5.* 2. External Peace and Society is promised; and these could not be without the Exercise of Justice and Righteousness; so, in *Mic. iv. 3, 4.* while quiet Habitations are promised, and that every Man shall sit under his own Vine and Fig-tree; Righteousness must be exercised, or that cannot be. 3. Religion in Exercise is promised, in the most glorious Brightness, under the Expressions, that the Church's Sun shall no more go down, nor her Moon withdraw;—and then, the People shall be all righteous, *Isa. lx. 20, 21.* 4. Removing of Oppression is promised, *Isa. liv. 14.* *In Righteousness shalt thou be established, thou shalt be far from Oppression,* and that the Lord will feed them that oppress his People, with their own Flesh, and make them drunken with their own Blood, as with sweet Wine, *Isa. xlix. 26.* 5. Christ the King of Saints is just, *Zech. ix. 9.* and so, by Covenant, he will make his People such. 6. Love is promised; and where it is, it will make all Duties to be done betwixt Man and Man.

Use 1. Their Misery as to this, who live without the Covenant; they can have none of this gracious Righteousness; they can neither exercise it towards others, nor can they expect it of others who are of their own Cut; for, none of this Righteousness doth grow without the Pale of the Covenant.

Use 2. The Reason why there is so little Righteousness, even in Place where Religion is professed, there is but too little going in to the Promise to fetch it from thence; they think it enough to be guided in that, by the dark Remainders of the Light of Nature, and the Customs of the Time, or some moral Rules: O! but if Men would go to the Promise, to have the Grace of Righteousness from thence, they would much better be disposed unto righteous Dealing one with another.

Use 3. Comfort to those, who, being real Christians, have this as no small Grief, that they can never get the wrong Biass of their Heart taken away; they cannot get that Lesson learned, to do to others, as they would have others do to them: If they would go in to the Covenant

of Promises, they may have the wrong Biass taken away, and a right given.

Use 4. Let us beg this Grace also from the Lord in the Covenant; yea, and beg Justice from our Redeemer, against all the Oppressors of his People, and he shall assuredly plead their Cause, *Jer. li. 34.* And then, study to practise Righteousness, (1.) In doing not only that which is just and right, *Ezek. xviii. 5.* but that also which is equal, *Col. iv. 1.* (2.) Follow Things that are honest, and of good Report, *Phil. iv. 8.* (3.) Keep that Rule of Christ, *Matth. vii. 12.* (4.) Take no Advantages of Times. (5.) Be straight and strict, in observing Covenants and Bargains.

Come we now to speak of Temperance: It is no small Grace; if it be rightly exercised, it comprizeth a great Part of a Man's Duty, in the right Government of himself: In *Tit. ii. 12.* it is expressed by living soberly. In speaking to this also, I propound these three Things, 1. What it is. 2. How excellent it is. And, 3. That it is a covenanted Blessing.

As to the first, What this Temperance is, you may take it up in these three, 1st. As Fortitude is against strong and terrible Temptations, so this Temperance is against fair, fawning, and flattering Temptations. 2^d. It puts a Restraint upon a Man, and bindeth him up from lusting after unlawful Things, and moderateth his Appetite in Things lawful. 3^d. It ruleth other Affections, such as Desire, Love, Delight, in and about both pleasant and profitable Things. I may add this, 4th. It moderates the Mind, as well as the Affections; it maketh Men think soberly, as well as live soberly: There be as much Unsoberness, and, to speak so, Drunkenness, in Opinion, as in any other Way.

Use 1. Who desire this sanctifying Grace, would look well that pleasant Things turn not a Snare to them; let them watch against the stollen Waters, *Prov. ix. 17.* Let them beware of the Wine when it is red, when it giveth his Colour in the Cup, when it moveth itself aright; for at the last it biteth as a Serpent, and stingeth as an Adder.

Use

Use 2. Warning to those who think themselves right enough as to this, and that they need not much Instruction or Caution thereanent: They would remember, (1.) That by some Sort of Intemperance many strong have fallen, *Prov. vii. 26.* (2.) That more perish by the Abuse of Things lawful, than almost by practising of Things simply unlawful; such as Eating, Drinking, Marrying, and giving in Marriage; Excess in these was the Plague of the Men of the first World; so will it be in many at the Time of Christ's second Coming, *Mat. xxiv. 3, 8, 9.*

As to the second Thing, This Temperance is an excellent Grace and Ornament of a Christian; which may appear, 1. If it be considered, how the Spirit of a Man is duely subdued by it, so as his Appetite is neither inordinate, nor immoderate. 2. How noble Companions are assigned unto, and do attend it in the Scriptures, *1 Tim. iii. 2.* it hath before it vigilant, and behind it good Behaviour; Sobriety hath good Influence on both those; and, in *ver. 11.* of that *chap.* we have *sober and faithful in all Things* joined together; and, *Tit. i. 8.* we have all these joined together, *sober, just, holy, temperate.* 3. How we have noble Patterns of this Grace in Scripture; in *David*, though thirsting, yet he would not drink of that Water, for which Men had jeopard'd their Lives, but poured it forth before the Lord, *2 Sam. xxiii. 16.* And in the *Rehabites*, *Jer. xxxv. 5, 6.* In *Daniel* and his Companions, *chap. i. 8.* In *John Baptist*, *Mat. iii. 4.* And in Christ himself, *Mat. iv. 2.* and in his Direction to his Apostles, *Luke x. 7.* 4. The Worth and Excellency of it may appear, from the Baseness and Unworthiness of the contrary, which turneth Men into Beasts, not only wild Asses, and Horses, but into Dogs and Swine. 5. The Excellency of Temperance and Sobriety appeareth in this, that it puts a Man in a good Frame and Case for spiritual Exercises; to be temperate in all Things, puts a Man in Capacity of striving for the Crown, *1 Cor. ix. 25.* 6. It maketh a Man to be in a right Posture, waiting for Christ's Coming; but, if it be wanting, the Hazard is great, if we believe what our Lord himself saith, in *Luke xxi. 34, 35, 36.* Take heed

heed to yourselves, lest at any Time your Hearts be overcharged with Surfeiting and Drunkenness, and Cares of this Life, and so that Day come upon you unawares; for as a Snare shall it come on all them that dwell on the Face of the whole Earth; watch ye therefore, and pray always that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the Son of Man,

Use 1. Terror to those that are without the Covenant; they can have none of this gracious Sobriety, and commendable Temperance; so they cannot assure themselves to live the Life of rational Men, let be of Christians: Though by Education, or from Restraint, they may possibly be temperate in some Things, they will prove intemperate in others; and, though they should be temperate as to Externals, they will swell in Conceit and inward Pride.

Use 2. Is Temperance and Sobriety of such Excellency? It should then be much studied by Christians: Who have it, should be very thankful to God for it, and labour to maintain it: Who desire to know whether they have true Temperance or not, may know it by these Marks, (1.) Who have denied Ungodliness and worldly Lusts, *Tit. ii. 12.* so have all their Lusts under the Yoke of Religion and Reason, they are temperate. (2.) They who are got above those Lusts and sinful Delights, to which by Nature they are inclined most, and are tempted and prompted by their Place, Example, or Custom; so, when young Men fly from youthful Lusts, *2 Tim. ii. 22.* And others, live not the rest of their Time in the Flesh, to the Lusts of Men, but to the Will of God; not in Lasciviousness, Excess of Wine, Revellings, Banquetings, Excess of Riot, *1 Pet. iv. 2, 3, 4.* (3.) When there is not only a Restraint upon Lusts, but, in a great Measure, a rooting of them up; a mortifying, not only of the Deeds of the Body, *Rom. viii. 13.* but of the inordinate Affection and evil Concupiscence, *Col. iii. 5.* (4.) When Men having all these delectable Things, they are as if they had them not; they use but enjoy them not; they are like Gideon's tried Soldiers, that bowed not down to drink of the Waters, *Judg. vii. 6.* They that have

have Wives should be as if they had none, and they that rejoice, as though they rejoiced not, and they that buy as though they possessed not, and they that use this World, as not abusing it, 1 Cor. vii. 29, 30, 31.

Use 3. If there be an Excellency in Temperance, then there is Baseness in Intemperancy: Know it by these Marks, (1.) It is covetous to have more than is needful. (2.) It is curious in seeking unsuitable Things. (3.) It is unseemly in the Carriage. (4.) It is too frequent and unseasonable in following of Delights; *Princes eat in the Morning, Ec. x. 16.* Especially Intemperancy by Drunkenness is a base Sin; he is amongst the excommunicate, 1 Cor. v. 11. excluded Heaven, who is thus intemperate, 1 Cor. vi. 10. 1. It spoileth a Man of Reason. 2. It unfits a Man for Exercise, *Luke xxi. 34.* 3. It maketh a Man naked. 4. It many Ways hurteth a Man in his Person, Name, and Estate; and then, Intemperancy by Luxury is a base Sin: 1st. These Lusts do war against the Soul, 1 Pet. ii. 11. 2^d. They are against a Man's Body and Estate too, *Prov. vii. 26. and xxix. 3.* 3^d. It is destructive to Mankind. 4th. It is inward, importunate, and unbridled. 5th. It occasioneth many Sins, and may lead Men captive to Sins against Nature's Light, *Rom. i. 24, 26, 27.*

As to the third, That this Temperance is promised, is clear, 1. From Scripture, *Isa. xxxii. 5.* where it is promised, that the vile Person shall no more be called liberal, nor the Churl said to be bountiful: Churlishness and Sordidness of Spirit shall be removed; so there shall be Moderation and Temperance. 2. By Reason, 1st. Mortification is promised; and Temperance is a great Part thereof. 2^d. Sobriety is commanded, 1 *Theff. v. 6.* and 1 *Pet. i. 13.* And whatever is commanded in the Gospel, is promised also; all our Duties are promised. 3^d. It is one of the chief Ends of the Gospel revealed, *Tit. ii, 11, 12.* therefore it must be a Covenant Blessing, this living soberly. 4th. Health and Life are promised; these cannot be maintained without this Temperance. 5th. A new Heart is promised; and it will not be every Way new, if this sober Frame be not in it. 6th. It is

promised that we shall not be led away with Temptation; else, how could we pray for it? *7th.* Every good Thing is promised, and Temperance; it is good in many Respects, natural, civil, spiritual.

Use 1. Terror to those who live without the Covenant; as they have not this gracious Frame, and precious Endowment, so they have no Ground to expect it; they have no Title to the Promises: The Grace of Temperance is from the Promise; something like it may be from Nature and Education: So, if it be asked, why there is so little Temperance in this loose and dissolute World; the Answer is clear, there be but few within the Bond of the Covenant.

Use 2. All then who find Need of this Grace, and desire to have it, let them turn in to the Covenant of Grace, and fetch it from Christ in the Promise: And for maintaining it, take these Directions, (1.) Mortify the Love of the World; it puts away the Love of God, and bringeth in the Love of other Things, so turneth Men unsober, *1 John ii. 15.* (2.) Watch well over the Eye; Intemperance came in first that Way, *Gen. iii. 6.* and *vi. 2.* (3.) Weigh and consider well the Emptiness and Vanity of these Things, which come to be thy Temptations to Intemperancy, *Eccl. i. 1, 2.* (4.) Learn to look on Pleasures, and carnal Delights, as they go, and not as they come; remembering that Word, in *Rom. vi. 21.* *What Fruit have ye of those Things, whereof ye are ashamed, the End whereof is Death?* (5.) When you find a warring, by Reason of Corruption, yet beware of being brought under Captivity, *Rom. vii. 23.* (6.) Consider how, ordinarily, all wise Men are temperate; and they are but Fools that are otherwise. (7.) Turn your Appetite, in the Edge of it, after the Partuit of the best Things.

S E R M O N XXXIII.

O N T H E
G O S P E L C O V E N A N T :

On the ninth sanctifying and saving G R A C E ,
S I N C E R I T Y .

2 S A M U E L xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

FOLLOWETH a rare Grace, a rich Blessing, to be spoken of; and that is, Sincerity; which is as the Salt to other Graces, both to make them sound and lasting.

In opening thereof, I shall shew you, 1st, What it is. 2^{dly}, Of what Worth and Excellency it is. And, 3^{dly}, How it is promised, and so, a very rich, and fair, and free Covenant Blessing.

As to the first, What it is, Know that it is a very single, and simple Thing; yet it hath many Names: 1. It is called Truth, the Lord desireth Truth in the inward Parts, *Psa.* li. 6. and in *Isa.* xxxviii. 3. *Hezekiah* in his Prayer saith, *Remember, O Lord, how I walked before thee in Truth:* Truth in both these Places is no other Thing but that of which we speak, Sincerity. 2. It is called Integrity; so, in *Psal.* lxxviii. 72. it is said of *David*,

that he fed the Lord's People according to the Integrity of his Heart; and, in *Prov. xx. 7.* *The just Man walketh in his Integrity.* 3. It is called Soundness; so David, in *Psal. cxix. 80.* prayeth, *Let my Heart be sound in thy Statutes, that I be not ashamed:* The Man is sound, that hath no unsound Principle, nor allowed rotten Corruption. 4. It is called Singleness, and Simplicity; so, in *Acts ii. 46.* it is said of the primitive Christians, that *they did eat their Meat with Gladness, and Singleness of Heart;* and, in *2 Cor. i. 12.* Simplicity and godly Sincerity go together. 5. It is called Uprightness; so we have the Man of Understanding walking uprightly, *Prov. xv. 21.* and *xiv. 2.* *He that walketh in his Uprightness feareth the Lord.* 6. It is called Straightness; so, in *Prov. iv. 25.* the Direction is, that our Eyes look right on, and our Eye-lids straight before us; and, in *Isa. xl. 3.* the Proclamation is, *Make straight in the Desert a high Way for our God.* 7. It is called Perfection, and Compleatness; so, in *2 Cor. xiii. 11.* *Be perfect,* is, be sincere; and, in *Col. iv. 12.* we have these two joined together, perfect and compleat, in all the Will of God. 8. It passeth under the Name of Honesty; so we have the good and honest Heart, *Luke viii. 15.* and, in *2 Cor. viii. 21.* we are commanded to provide honest Things, not only in the Sight of the Lord, but in the Sight of Men: More ordinarily, it passeth under the Name of Sincerity; so we have the unleavened Bread of Sincerity and Truth, *1 Cor. v. 8.* And the Apostle professeth he had this Sincerity in Preaching, *2 Cor. ii. 17.* he preached as in the Sight of God; and, in *2 Cor. viii. 8.* he speaketh of the Sincerity of Peoples Love; and, in *Eph. vi. 24.* we have him wishing Grace to them all who love our Lord Jesus Christ in Sincerity: So, from the Names and the Descriptions of this Grace, which are held forth therein, we may know what it is.

Use 1. To discover and reprove the Ignorance of many as to this Thing: Sincerity is another Thing than many take it to be; the sincere Man must be a Jew inwardly, *Rom. ii. 29.* a Man of sound Principles, a Man of one and not of that double Heart, *Psal. xii. 2.* a Man of a

straight

straight
Means,
velling
Rom. 3
Man, S
Righte
Use

bewail
as it is
every
can fin
of He

As

and l

and f

Spiri

may

God

God

have

celle

that

in r

the

xi.

ten

tha

of

su

T

be

an

th

en

a

V

7

n

l

straight Way and right Ends, a Man that useth right Means, that walketh close to the Rule, who, in his travelling to Zion, goeth straight on, walking honestly, Rom. xiii. 13. a Man cleanly, and not for Mixtures, a Man, Sun-proof, that can abide the Trial of the Sun of Righteousness.

Use 2. It is our Duty to sit down and mourn, and to bewail the Paucity of sincere and perfect Men; it is much as it is expressed in Prov. xx. 6. Most Men will proclaim every Man his own Goodness, but a faithful Man who can find? There may be many pretending to Perfection of Heart, like *Jehu*, but behold the End.

As to the second Point, This Sincerity is an excellent and blessed Thing; the pure in Heart they are blessed, and shall see God, Mat. v. 8. they are blessed, in whose Spirit is no Guile, Psal. xxxii. 2. The Excellency of it may be further demonstrated thus, 1. It is the Image of God, his Oneness and Simplicity; it maketh a Man after God's Heart, 1 Sam. xiii. 13, 14. it maketh a Man to have that Holiness of Truth, Epb. iv. 24. 2. The Excellency of it appeareth in this, because both it, and they that have it, are the Lord's Delight; so *David* professeth, in 1 Chron. xxix. 17. *I know also, my God, that thou triest the Heart, and hast Pleasure in Uprightness*; and, in Psa. xi. 7. *The righteous Lord loveth Righteousness, his Countenance doth behold the upright*; and, in Prov. xii. 22. *They that deal truly are his Delight*; and xi. 20. *They that are of a froward Heart are an Abomination to the Lord, but such as are upright in their Way are his Delight*. 3. The Terms of the Engagement in the Covenant is, to walk before God, and to be perfect, Gen. xvii. 1. it must be an excellent Thing, which alone God doth require in the Covenant. 4. If it be, small Things will be accepted, and well esteemed, as the Widow's Mite, Luke xxi. 3. and where it is not, the greatest Offerings will be of no Value with God, but by him rejected; so, in Mic. vi. 6, 7, 8. *Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt Offerings, with Calves of a Year old? will the Lord be pleased with Thousands of Rams, or with ten thousands*

of Rivers of Oil? shall I give my first born for my Transgression, the Fruit of my Body for the Sin of my Soul? He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do justly, &c. And, in 1 Cor. xiii. 3. though one should bestow all his Goods to feed the poor, and give his Body to be burned, and have not Love; it will profit him nothing: Now, Love is the great Proof of Sincerity. 5. There is no Service that a Man can do, that will be accepted at all, if it be wanting; the Lord will not so much as look upon it, he only looketh upon the upright Man, and hath Respect to him, and to his Service and Sacrifices, *Isa. lxvi. 2, 3.* 6. There are large temporal Blessings promised to it; so, in 2 Chr. xvi. 9. *The Eyes of the Lord run to and fro through the Earth, to shew himself strong in behalf of them whose Hearts are perfect towards him;* and, in *Psa. xxxiv. 19, 20.* *The Lord knoweth the Days of the upright, and their Inheritance shall be for ever: They shall not be ashamed of the evil Time;* and, in *ver. 37.* of that Psalm, *Mark the perfect Man, and behold the upright, for the End of that Man is Peace;* and, *cxii. 2.* *His Seed shall be mighty upon the Earth, the Generation of the upright shall be blessed;* and, in *Prov. ii. 7.* *The Lord is a Buckler to them that walk uprightly,* *xiv. 11.* *The Tabernacle of the upright shall flourish;* and, *xxii. 11.* *He that loveth Pureness of Heart, for the Grace of his Lips the King shall be his Friend.* 7. There are more large spiritual Blessings promised unto it, particularly Three, 1st. That he shall not be moved for ever, but be in everlasting Remembrance, *Psal. cxii. 6.* 2^d. The Lord will shew himself strong in their behalf: That, in 2 Chron. xvi. 9. may be as well meant of spiritual as of temporal Blessings. 3^d. *The upright shall have Dominion in the Morning,* *Psal. xlix. 14.* 8. Eternal Blessings promised to it, who walk uprightly shall dwell in the Lord's holy Hill, *Psal. xv. 1, 2.* 9. The Excellency of Sincerity may appear from the Vileness of Hypocrisy; it is very abominable in God's Sight, *Isa. lxv. 5.*

Use 1. If this be so excellent a Blessing, then they must be at a great Loss who want it, when nothing they can say or do can be accepted without it; and they must be

be in woful Case, who have nothing in Place of it but vile Hypocrisy; they may expect Dread and Terror, Fearfulness shall surprize them, *Isa. xxxiii. 14.* they shall find it terrible to deal falsely with God in a Covenant, *Hos. x. 14.*

Use 2. All that delight in God, and that desire to be his Delight, seek this Sincerity: All that desire to be accepted of him, and to have their Service accepted of him, let them labour to make this sure; and let all whose Hearts say to them, that they have it, or desire to have it, look well to their Hearts, that they deceive them not; and take these Marks, by which they may know it, (1.) If in doing Duties they look to God, and not to Men; that which is given as a Direction to those that serve Men, *Col. iii. 23.* we may take it as spoken to us, in doing Service to God, whatsoever we do to do it heartily, as to the Lord: We may be quickened with such a Consideration as that, in *Psal. lli. 9.* it is good before the Saints; but, to have our Way and Work good before the Lord, and in his Sight, should be our great and chief Design. (2.) We would do every Thing so, as not afraid to be found so doing at our last Reckoning, *Luke xii. 43.* (3.) If we love the Light, and to walk in it, for he that doth Truth cometh to the Light, that his Deeds might be manifest, that they are wrought in God, *John iii. 21.* (4.) If we be in Duties with as much if not more Seriousness in Absence as in Presence of Witnesses, in secret as well as before Men; serious within shut Doors, praying to him that seeth in secret, *Matth. vi. 6.* the *Philippians* did so; they obeyed much more in the Apostle's Absence than in his Presence, *chap. ii. of that Epist. ver. 12.* (5.) If we be as diligent about Duty in the Day of Prosperity as of Adversity; such was *Job, chap. i. 5, 8.* he not only feared God himself, and eschewed Evil, but he sanctified his Children; he was not secure in the Day of Prosperity, but looking out and watching for the evil Day, *chap. iii. 26.* this made him contentedly receive evil Things from the Lord's Hands, as well as good, *chap. ii. 10.* (6.) If we continue waiting on and serving him, when he hideth his Face, and sheweth himself more

more terrible, as well as when he sheweth his Face, and smileth on us; *Isaiab* did resolve to do so, in chap. viii. 17. *I will wait upon the Lord that hideth his Face from the House of Jacob, and I will look for him; and in the Name of the Church, Isa. xxvi. 8. Yea, in the Way of thy Judgments, O Lord, we have waited for thee, the Desire of our Soul is to thy Name, and to the Remembrance of thee.* (7.) If we abstain not only from Evil, but from all Appearance of Evil; according to that, in *1 Thes. v. 22.* if we be careful that we give Offence to no Man, *1 Cor. x. 32.* nor Offence in any Thing, *2 Cor. vi. 3.* and especially, that we offend none of the Lord's little Ones, knowing the Hazard, *Matth. xviii. 6.* (8.) If we be far from excusing or covering Sin, but confessing and forsaking, *Prov. xxviii. 13.* aggravating it rather. (9.) It is a good Token of Sincerity, where Conscience is made of Preparation unto Worship: Compare these two Scriptures, *2 Chron. xii. 14.* with *xix. 3.* and you shall find *Rehoboam* in the one, he did Evil because he prepared not his Heart to seek the Lord; and *Jehoshaphat* in the other, good Things found in him, because he prepared his Heart to seek the Lord. (10.) A special Mark of Sincerity is, when Self is not made our End in Duties: We may know this, 1. If we love holy Duties, though there be no such Incomes as we would: It is not so with Hypocrites; they will quarrel with God, if their Expectation, it may be, their proud Humour, be not answered; *Wherefore have we fasted, say they, Isa. lviii. 3.* 2. If Duties be done with full Strength of Intention, as for our Lives; and of Affection, with all within us, even for others. 3. If thou do heartily rejoice to see or know Duties to be done better by others than by thyself, and that they find in their Heart to exalt God more than thou canst do. 4. If out of the Case of great Necessities holy Duties be all, that make our Lives comfortable to us. (11.) Mark of Sincerity, if we be ever jealous over our Hearts, and be diligently watching against Hypocrisy; and be much exercising ourselves in the Search of hidden Sins. (12.) If we make

Conscience

Conscience to observe the least, as well as the greater Commandments, *Matth. v. 19.*

Use 3. If after Search any find that your Hearts are sincere before the Lord, you have Matter of Praise and Thanksgiving to the Lord, and would labour carefully to maintain it, by daily watching over the Deceitfulness of your Hearts, and, by renewed Acts of Faith, to set the Lord always before you, as in *Psal. xvi. 8.* and, by frequent Examination, to be trying how your Hearts stand towards him: But, if upon Search you find little or nothing of this Heart Uprightness and Integrity, you have Reason to sit down, and mourn over your dangerous Estate; yet, readily, one will not miss Sincerity without Sincerity; and for those that want and would have it, there is Hope they may have it, because it is promised.

As to the third Thing, That this Sincerity is promised, and so is a precious covenanted Blessing, it may appear, 1. From these and like Scriptures; that, in *Deut. xxx. 6.* where such a Circumcision of the Heart is promised, as shall make Men love the Lord with all the Heart, and with all the Soul; that, in *Isa. lxi. 8.* where the Lord doth promise to direct the Work of his People in Truth, and to make an everlasting Covenant with them; and that, in *Jer. xxiv. 7.* where it is not only promised, that the Lord will give his People a Heart to know him, but that they shall return unto him with their whole Heart; and that, in *xxx. 33.* where it is promised, that the Lord will put his Law in the inward Parts; and that, in *Mal. iii. 3.* that the Lord will sit as a Refiner and Purifier of Silver. 2. It may appear also by these and like Reasons, 1st. If it come not by the Promise, no Flesh could ever have it; for, naturally, as Nature is now corrupted, no Man hath any Thing of this Sincerity; for the Hearts of all by Nature are deceitful, and desperately wicked, *Jer. xvii. 9.* our Hearts are like a deceitful Bow, *Hos. vii. 16.* 2^d. Faith is promised, even Faith unfeigned, *1 Tim. i. 5.* and Soundness in the Faith, *Tit. i. 13.* and ii. 2. sound Faith cannot be but in a sound Heart. 3^d. Love is promised; and Love is sincere, and in Sincerity, *Eph. vi. 24.* Love is both sincere in itself, and a clear Evidence of

of Sincerity in the Soul. 4th. Obedience is promised, and that a sincere Obedience, while it is commanded, it is promised, *Josh. xxiv. 14.* the People are commanded there to serve the Lord in Sincerity and Truth. 5th. Joy and Gladness are promised; and they cannot be hearty and real, but where there is Singleness of Heart, *Acts ii. 46.* 6th. It is commanded that we be perfect, as our heavenly Father is perfect, *Matth. v. 48.* therefore, according to the Nature of Gospel Commandments, it is promised. 7th. The Spirit is promised; and he is every Way a Spirit of Truth, and worketh that Truth in the inward Parts. 8th. Christ hath promised, that he will betroth Believers to himself, and hath given Assurance that his Betrothing shall be in Truth and Faithfulness; and in that he is engaged even to make Believers true and faithful. 9th. Communion with God is promised, that he will dwell in and with them, and that they shall dwell with him; and none can have Communion with him but the upright; so, where the Question is put, *Who shall dwell in thy holy Hill?* The Answer is, *He that walketh uprightly, Psa. xv. 2.* And when it is put again, in *xxiv. 3.* *Who shall ascend into the Hill of the Lord?* and, *who shall stand in his holy Place?* The Answer is, in *ver. 4.* *He that hath clean Hands, and a pure Heart, who hath not lift up his Soul to Vanity, nor sworn deceitfully.* 10th. Neither Grace nor Glory, nor any good Thing is promised to any, but to those that are upright, *Psal. lxxxiv. 11.* so, either Uprightness is promised, or Grace and Glory should want its proper Subject. 11th. If we should want this, then all our spiritual Armour would hang loose on us; for Sincerity is that Girdle of Truth, which bindeth and holdeth all fast together, *Eph. vi. 14.*

Use 1. Terror to those without the Covenant; they neither have nor can, abiding so, expect to have any Thing of this precious Sincerity: It is a Covenant-Blessing, and they being and abiding without the Covenant, cannot be Partakers of it; and wanting it, it is dreadful to think what shall become of them; their many Prayers
and

and Cries will be for them to no Purpose at all, but a greater Provocation, *Iſa.* i. 11,—16.

Uſe 2. Comfort and Ground of Hope to thoſe that have great Jealouſies over, and ſtrong Wreſtlings with, the Deceitfulneſs of their evil Hearts: Let them maintain the War; there is Hope it ſhall not be the beating of the Air, not a fighting in vain: Sincerity may be had, and it ſhall be had, becauſe it is promiſed; the Spirit that is given freely to Believers will give it.

Uſe 3. The Folly of thoſe, who work and dig into their Hearts, thinking to work in Sincerity into their Hearts, or to draw it forth out of themſelves; ah! they are little acquainted with their own Hearts Deceitfulneſs, and they are Strangers to the Covenant of Promiſes: Sincerity is one of theſe good and perfect Gifts, which come from above, which the Father of Lights alone can give.

Uſe 4. All then, who deſire to have and hold this excellent Grace, muſt both have and hold it by the Promiſe, ſeek it from the Father through the Son, by the Spirit, in the Promiſe: And, to quicken you in the Purſuit, take theſe Motives, (1.) Remember how God looketh to the Heart, and ſeacheth it, *Rev.* ii. 23. (2.) Conſider how the Lord loveth and delighteth in Sincerity, *Pſa.* li. 6. and *Prov.* x. 20. (3.) Take notice, how they are ſingularly bleſſed; they ſhall have good Things in Poſſeſſion, *Prov.* xxviii. 10. and in *ver.* 18. they ſhall be ſaved. (4.) Know once, that an unſound Heart is of little Worth, *Prov.* x. 20. and the double Heart is hateful to God and Man, *Pſal.* xii. 2. And for your Help unto this Sincerity, your great Work and Buſineſs muſt be about your Hearts: 1. Study to be well acquainted with your own Hearts, and their Deceitfulneſs. 2. Seek to have the Law written upon your Hearts; pray upon the Promiſes, which miniſter Hope unto you of that. 3. Keep ever good Watch over it. 4. Bring it up unto, and hold it ſtill at, one Duty or other; keep it ever in Exerciſe; plow it often, leſt it turn more and more to be fallow Ground. 4. Employ God as a God of Truth; he

he is so, *Deut. xxxii. 4.* that he give unto you Sincerity and Truth, planting that in you, which he requires of you.

S E R M O N XXXIV.

ON THE G O S P E L C O V E N A N T:

On the tenth sanctifying and saving **GRACE,**
HUMILITY.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not so grow.

S T R A I T is the Way, and narrow is the Gate, which leadeth unto Life: Men big with Self cannot enter it; the Exercise of every Grace is necessary to Salvation, but Humility must be the low Ground, in which they must be exercised: It in some Sort may be called the Foundation to other Graces, least seen, but not of least Use: Being to speak of it, I shall follow the same Method, which I did in speaking to other Graces; so, 1st, Shew you what this Humility is. 2^{dly}, How excellent a Grace it is. 3^{dly}, How it is promised, and so a covenanted Grace and Blessing.

As to the first, What this Humility is, know, 1. It doth not stand in fair Speeches, or humble Deportments, such as these of *Abstem's*, 2 Sam. xv. from ver. 2,—7.

though

though this Grace will teach Men, both to carry humbly, *Mic. vi. 8.* and to shun all high swelling Words, such as these in *2 Pet. ii. 18.* But, 2. It is Humbleness of Mind, *Col. iii. 11.* and it is that Poverty of Spirit, in *Mat. v. 3.* 3. The humble Soul is nothing before God; with *Job*, it doth abhor itself, *Job xlii. 6.* with *Abraham*, it is before him but as Dust and Ashes, *Gen. xviii. 27.* though there be great Parts, Humility will make a Man deny himself, so as to think he hath no Understanding of a Man, that he is more brutish than any Man, *Prov. xxx. 2, 3.* It will make a Man think and say, when he shall have done all those Things which are commanded him, that he is an unprofitable Servant, *Luke xvii. 10.* It will make a Man as great as *Paul*, not only think himself the least of the Apostles, *1 Cor. xv. 9.* but less than the least of Saints, *Eph. iii. 8.* yea, to think himself no Man amongst Men. 4. It will make a Man evidence the low Thoughts of himself before God, 1st. In renouncing all Confidence in the Flesh. 2^d. In casting himself wholly upon free Mercy. 3^d. In keeping Distance, and bearing great Reverence to God, even in Thought, in Worship, and all his Converse with God. 4th. In an absolute Submission to him, both in his Yoke and Crosses, which he shall be pleased to lay on; and then, it will make him evidence the low Thoughts of himself, in Relation to others, 1st. When he doth not lift up himself above others, nor above Measure: *Paul* did neither boast of Things without his Measure, nor stretch himself beyond his Measure, *2 Cor. x. 13, 14.* 2^{dly}, When he maketh it appear that he esteemeth others better than himself, *Phil. ii. 3.*

Use 1. We may see from this Description, how rare a Thing this Humility is; when there is, generally, so low an Esteem of God, and so high an Estimation put upon Creatures, and every Man almost swelling above his Measure, and labouring to exalt himself above his Brother: It is not allowed by the Law, that Kings should exalt themselves above their Brethren in their Heart, *Deut. xvii. 20.* but every Man would be a King; and more

than so, the humble self-denied Man is rare to be found, there is something of complemental Humility, but there is no more.

Use 2. We may see likewise from this Description, the Reason why there be so few that follow Holiness; there be few humble Souls so humble, as to bow to the Yoke, to creep low under the Lord's humbling and afflicting Hand: Pride is the great Enemy of Grace and Holiness; Humility is a Friend unto, and advanceth both; it teacheth a Man to walk humbly with God, and to be no Striver with Man.

Use 3. Try whether you have true Humility or not, by your Estimation of God, and of yourself, by the stirring or not stirring of Corruptions in the Case of Provocation; even the Sea will be calm, when there is no Wind blowing: Try it also by your Speeches and Actions, and by your Carriage; especially in these two Cases, 1. Of a prosperous Condition. 2. In the Case of Power; many have seemed very humble, till they came to have Power; but, as it is in the Proverb, Magistracy and Power sheweth the Man: O! for fair Discoveries of God to the Soul, and of a Man to himself! these would make Men very humble of Mind, and Carriage too.

As to the second, the Excellency of this Grace of Humility, the Scriptures call it an Ornament; so we have the Ornament of a meek and quiet Spirit, which in the Sight of God is of great Price, 1 Pet. iii. 4. that is a humble Spirit, to be cloathed with Humility, 1 Pet. v. 5. *ἐνταπείνωσις* is better than to have Pride compassing about as a Chain, Psa. lxxiii. 6. the humble are pronounced blessed, under the Designation of poor in Spirit, Matth. v. 3. More particularly, the Excellency of this Grace appeareth from this, 1. The humble are they to whom the Lord beareth Respect, *Though the Lord be high, yet he hath Respect unto the lowly*, Psa. cxxxviii. 6. He looketh to the Man that is poor, and of a contrite Spirit, Isa. lxvi. 2. 2. It is a Grace wherein Jesus did excel, and doth commend to others from his own Example, Matth. xi. 29. even all that had a Mind to take up, and bear his Yoke upon them. 3. It doth lay, after a Sort, the

the Foundation for Grace; it is the first Stone that is laid in the Spiritual Building, and the Lord who giveth more Grace, giveth Grace to the humble, *Jam. iv. 6.* and, *1 Pet. v. 5.* 4. No Grace is sincere without it; it is the true Character of every Grace, so as the humble Man is most like to be gracious, and the proud Man cannot be gracious. 5. It is necessary for seeking of God, and turning away of Wrath; so, in *2 Chr. xii. 7.* when the Lord saw that they humbled themselves, the Word of the Lord by the Prophet *Shemajah*, was, *They have humbled themselves, therefore I will not destroy them, therefore I will grant them some Deliverance*; and, in *Zeph. ii. 3.* the meek are the best qualified Persons for the seeking of God; and Meekness, which is the Product of Humility, is most like to be a hiding Place in the Day of Wrath. 6. Humility it is a Grace which may keep a Man from the Torment of Envy against others, and very much also from being the Object of Envy to others. 7. There are many great and precious Promises made to the humble; see that, *2 Chr. vii. 14.* *If my People which are called by my Name, shall humble themselves, and pray, and seek my Face, turn from their wicked Ways, then will I hear from Heaven, forgive their Sin, and heal their Land*; and, in *Job v. 11.* *The Lord will set up on high those that are low*; and, in *Psa. xxv. 9.* *The meek will be guide in Judgment, and the meek will be teach his Way*; and, in *Prov. iii. 34.* *Surely he scorneth the Scorners, but he giveth Grace to the lowly*; and, in *xviii. 12.* *Humility maketh Way for Honour*; and, in *xxii. 4.* *By Humility and the Fear of the Lord are Riches, Honour, and Life*; and, in *Mat. xi. 25.* the great Things of Heaven, and of the Covenant, are revealed unto Babes. 8. Humility is that Grace which disposeth a Man most to Contentment, and Pride is the great Cause of Murmuring and Discontentment. 9. Humility doth fit and frame a Man for entering and passing through the strait Gate. 10. It is the Grace which better becometh a Christian than any Man, he being a Debter to God for greatest Things, and addeth much to his Excellency, to carry worthy of so great Things, in much Self-denial. 11. The Excellency of Humility appeareth in this, that

he who hath it is edified by every Mean, and bettered by every Dispensation he cometh under. 12. The Excellency of this Grace will easily appear, if we seriously consider the Evil and Naughtiness of Pride, which is its contrary; the Lord rebuketh the proud, as cursed Creatures, which do err from the Lord's Commandments, *Psal. cxix. 21. Pride goeth before Destruction, and the haughty Spirit before a Fall.*

Use 1. If there be an Excellency in Humility, then there is no real Worth and Excellency in the proud Man; though he highly esteemeth himself, and though he be of high Estimation amongst Men, he is an Abomination in the Sight of God, *Luke vi. 14.* the proud Man, as he is void of this, so he hath no other Grace: Ah! how poor a Thing is this Pride, and how abominable! it robbeth God of all that which is due to him, it robbeth Men of God, and of all that which is due to him: It is against God, and God is against it: It is both against the Holiness of the Law, and against the Grace of the Gospel; it breaketh all Yokes and Bonds, the proud Man hath neither a God nor Neighbour but himself.

Use 2. If there be such Excellency in Humility, and in those that have it, then there is either Ignorance, or abominable Pride, in those who despise the humble, and in the Pride of their Countenance do persecute the poor, as in *Psa. x. 2.* they set their Heart as the Heart of God, in the high Estimation of themselves, like that Prince of *Tyrus*, *Ezek. xxviii. 6.* but they judge not nor esteem others, as the Lord esteemeth them; the humble to him are the excellent of the Earth, but to most Men they are but as Offscourings, according as the Apostles were, *1 Cor. iv. 13.*

Use 3. Is there such an Excellency in this Grace? then it ought to be much and seriously sought after; it is that Grace without which no other Grace can be or thrive, for they all grow in a low Ground, though they spring from on high, and with their Top do reach above the Clouds. Christians ought to study to be eminent in every Grace, but most eminent in this, which addeth a shining Lustre to the rest.

Use

Use 4. Who have this Grace have Matter of great Joy, and Ground of Thankfulness; they have a great Blessing and Ornament, though it be not commonly esteemed so; an Evidence whereof is, that ordinarily Men will seek to excel in any Grace and Virtue rather than in this; they look upon undervaluing of themselves, as an exposing of themselves to the Contempt of all Men.

Use 5. It is not only an excellent Ornament, but a most necessary Grace; it is of our Concernment, as to have it, so to know whether we have it or not: Let us go then upon the Search; and, first, of the Marks of Humility towards and before God: (1.) Where it is, there will be an Acknowledgment of our Nothingness before him; we will be as nothing, and less than nothing, *Isa. xl. 17.* And that which will make us most unworthy in our own Eyes, will be that vile Thing, Sin; it will make us look upon ourselves altogether as an unclean Thing, *Isa. xlv. 6.* (2.) Where it is, there will be silent Submission under Stroaks; so it was with *Eli*, in *1 Sam. iii. 18.* and *David*, *Psal. xxxix. 9.* O! but the proud are not so; they reply and repine, *Rom. ix. 20.* (3.) Where it is, there will be a magnifying of Mercy, as both rich and free; so it was with *Jacob*, in *Gen. xxxii. 10.* and with *David*, *1 Chron. xxix. 14.* the one doth reckon himself less than the least of Mercies; and the other crieth out, *Who am I, and what is my People.* (4.) This Humility will make a holy wondering at the Ways and Works of God; so *Job* did reckon them Things too wonderful for him, *chap. xlii. 3.* And the Apostle *Paul* crieth out, *O! the Depth of the Riches, &c.* *Rom. ii. 33, 34.* (5.) There will be such high Apprehensions, and deep Impressions of that Majesty which is in God, as will breed Self abhorring, and make them cast down all their Crowns before the Throne, as in *Rev. iv. 10.* (6.) Where it is, there will be great Reverence, and due Distance kept in Worship; there will be a keeping of the Foot, and no Rashness with the Mouth, remembering that the Lord is in Heaven, and we but upon the Earth, *Ecc. v. 1, 2, 3.* (7.) There will be a Readiness to undertake meanest Services for God: Christ hath given us

Example herein, in the washing of his Disciples Feet, *John* xiii. 14. So we have Christians, in the primitive Times, ready to wash the Saints Feet, *1 Tim.* v. 10. Take these Marks also of Humility towards Men, 1. If it proceed from Humility towards God, and from Respect to him. 2. If Thoughts and Carriage be according as God hath dealt every Man the Measure, *Rom.* xii. 3. 3. If there be no affecting of outward Marks of Eminency, as was amongst the *Pharisees*, *Matth.* xxiii. 6, 7, 8. and amongst the Disciples too, *Luke* xxii. 24. 4. If there be the due Estimation of others, *Phil.* ii. 3. 5. The bearing of Reproach and Contempt, when it reacheth themselves only, *2 Cor.* v. 12, 13. and xii. 10. 6. If weaned as to great Matters, *Psa.* cxxxi. 1, 2. yet it neither, 1st. Denieth Grace received, *2 Cor.* xi. 5. nor, 2^d. Declineth a Duty or Charge imposed, *Jer.* i. 6, 7.

As to the third Point, That Humility is promised in the new Covenant, and that so it is a Covenant Blessing, it appeareth, 1. From these Scriptures, where it is said, in *Isa.* xl. 4. that every Mountain and Hill shall be made low; the same is repeated, in *Luke* iii. 5. and in *Isa.* xlv. 23. it is not only said but sworn: *The Lord hath sworn by himself, the Word is gone out of his Mouth, and shall not return, that unto him every Knee shall bow, and every Tongue shall swear;* it is meant of Subjection, and so, of Humility; so, in *Psa.* xviii. 44. *David* as a Type of *Christ* saith, *As soon as they hear of me, they shall obey me, the Strangers shall submit themselves unto me;* and, in *Ixxviii.* 30, 31. it is promised, that *Princes* shall come out of *Egypt*, and that *Ethiopia* shall soon stretch out her Hand unto God, that they shall submit themselves with Pieces of Silver: In the spiritual Subjection, Humility is promised, and it is also meant there; but, 2. That Humility is promised, appeareth by these Reasons, 1st. All Men are, naturally, proud, like high Mountains; and they cannot command Humility, unless it be given them, in *Mal.* iii. 15. Men that work Wickedneis, and proud Men, are such as never had any gracious Change wrought upon them; so the proud, and they that do wickedly, are reckoned for one, in *Mal.* iv. 1. 2^d. If any Grace

be promised, it must be one with the first, because, as we told you, other Graces are in some Sense given to it, *Jam. iv. 6.* and *1 Pet. v. 5.* 3d. Mortification is promised, and Humility is the proper Effect thereof, and Evidence of the same: The proud Soul is unmortified, but the Soul that is well mortified will lie very low before God, and not dare to exalt itself amongst Men. 4th. It is a great Promise of the Covenant, that the Lord will dwell with his People, *Ezek. xliii. 9.* and *Zech. ii. 10, 11.* and *2 Cor. vi. 16.* but behold with whom he will dwell, in *Isa. lvii. 15.* Thus saith the high and lofty One, who inhabiteth Eternity, whose Name is holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones. 5th. Honour is promised to all those that seek and receive Christ, who is the true Wisdom of the Father, *Prov. iv. 8.* Exalt her, and she shall promote thee; she shall bring thee to Honour, when thou dost embrace her. And in the same Book, *chap. xxii. 4.* it is told us how Honour cometh, even by Humility. 6th. It is the great Design of the Covenant, from all Eternity, to make us conform to Christ; so, in *Rom. viii. 29.* Whom he did foreknow, them he did predestinate, to be conformed to the Image of his Son, that he might be the first born amongst many Brethren; and it is promised, in *1 Cor. xv. 19.* As we have born the Image of the earthly, we shall also bear the Image of the heavenly, that is, of Christ; and the great Point of Conformity to him, is in Humility; and how humble he was, we may read; a King, but very lowly, *Zech. ix. 9.* He humbled himself to be a Man, in the Form of a Servant; but much more, when he humbled himself to Death, even to the Death of the Cross, *Phil. ii. ver. 7, 8.* 7th. Faith is promised, and it is a most humble Grace, it boasteth not; all Boasting is excluded by the Law of Faith, *Rom. iii. 27.* And it is a humbling Grace, it maketh a repenting Sinner so humble, as to loath himself, and never to open his Mouth any more, *Ezek. xvi. 60, 81, 62, 63.* to remember his evil Ways, and to loath himself in his own Sight, *xxxvi. 31.* 8th. Blessedness in the Height of Happiness

piness is promised, and none can reach that Height, until they come to be very low: Our blessed Lord himself was humbled before he was exalted, and none of his Friends may expect to get up to Heaven another Way. 9th. Repentance is promised, and it will bring a Man very low, even to roll himself in the Dust; *Job* abhorred himself, and repented in Dust and Ashes. 10th. Salvation is promised, here and hereafter, and it is the humble that shall be saved, *Job* xxii. 29.

Use 1. We may gather from this the Misery of those that are not within the Covenant; they cannot partake at all of this Covenant Blessing, they have not Title to any Promise, much less to these Promises which give Assurance concerning this: Who stand without the Covenant, they withstand God, and he doth withstand them, he resisteth the proud: Heaven's Gate is strait, and they cannot stoop, so shall never be able to enter, their uncircumcised Heart not humbled.—

Use 2. Comfort to those that are sore vexed and grieved, because of the Pride and Uncircumcision of their Heart; glad would they be to have their uncircumcised Heart humbled, but they cannot have it such, and so humbled as they would; there is no Reason to despair because of this; Humility is promised, whoever will turn in to the Covenant of Promises; asking they may have it; it is a Grace not more necessary for us to have, than it is honourable for God to give; it is a Grace which honoureth him much, sets him on the Throne, and keepeth him on the same.

Use 3. All that desire to have and enjoy this excellent Grace, let them turn in to the Covenant, and pray upon the Promises which are there, and it shall be given them; and, that you may further be helped unto this humble Frame, (1.) Be much in Thoughts of the Highness, Majesty, and Power of God, with whom we have to do; the Hand of God is a mighty Hand, and we should humble ourselves under it, *1 Pet. v. 5.* (2.) Look on the dreadful State of those that walk contrary to him; he will walk contrary to them, until their uncircumcised Hearts be humbled, and until they accept the Punishment
of

of their Iniquity, *Lev. xxvi. 41.* (3.) Be looking often upon your own both Sinfulness, Weakness, and Worthlessness. (4.) And then be looking up to the Mercy of God, calling to Mind the many Favours you have received, and how you have nothing but what you have received, *1 Cor. iv. 7.* and that Consideration, if it be serious, will humble you, if any Thing do it. (5.) Consider those that are of much more Worth than we, how humbly they walk. (6.) Look upon the irrational Creatures, how we come short even of them in Duty.

S E R M O N XXXV.

ON THE

GOSPEL COVENANT:

On the eleventh sanctifying and saving GRACE,
MEEKNESS.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

IN the next Place, let us consider Meekness also, which is commended and recommended in the Word: I shall lay it before you in these Three: 1st. To be considered what it is. 2^{dly}. Of what Worth and Excellency it is. 3^{dly}. How it is promised, and a precious Blessing of the Covenant.

As to the first, What it is, take it thus: It is a Grace of the Spirit of Christ, by which the Spirit of a Man is quieted, and his whole Carriage is made sweet and temperate: It may be called, as it is in the Heart, Tenderness; as in the Mind, Clearness; in the Affections, Moderation and Calmness; in the Disposition, good Temper; and in the whole Carriage, Sweetness; all these are in or do accompany it: It is a Bridle to Passion and Wrath, and it is Grace's Ornament; it is against all irregular Motions, Risings, and Murmurings of the Soul; it compasseth them, as *David* doth, in *Psa.* xlii. 11. with a *Why art thou disquieted within me?* it is for no complaining in the Streets, if I may allude to that Word, in *Psa.* cxliv. 14.

There is a Meekness towards God, and that is, 1. In receiving of his Word; so, in *Jam.* i. 21. we are commanded to lay apart all Filthiness, and Superfluity of Naughtiness, to receive with Meekness the ingrafted Word, which is able to save our Souls. 2 In taking on his Yoke; so the Commandment is, in *Mat.* xi. 29, 30. *Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart;* so Meekness is required in bearing it. 3. It is seen in Silence under the Rod; so it was with *Job*, in chap. xl. 4. *Behold, I am vile, what shall I answer thee? I will lay mine Hand upon my Mouth;* so, with *David*, in *Psal.* xxxix. 9. *I was dumb, I opened not my Mouth, because thou didst it.*

There is a Meekness also towards Man; so, in *James* iii. 13. we are required, as many as desire to be reputed wise Men, and endued with Knowledge, to shew out of a good Conversation our Works, with Meekness of Wisdom; and, in ver. 17. of that chap. the Wisdom which is from above is meek, and easy to be intreated: Take for Example, *Moses* the meekest Man in the Earth, *Num.* xii. 3. Christ the perfect Pattern of Meekness, in that, *Matth.* xi. 29. when riding as a King, and exercising great Severity, yet meek, *Zech.* ix. 9. even a Lamb, when wicked Men shall not be able to endure one Sight of his Face, *Rev.* vi. 15, 16. Christ was meek in speaking, when the *Jews* spake most bitterly and reproachfully

fully against him, in *John* viii. 48. saying, Say we not well that thou art a Samaritan, and hast a Devil? He answered meekly, in *ver.* 49. by a modest Denial, I have not a Devil, I honour my Father, and ye dishonour me; and, in *Matth.* xxvi. 50. he said to the Traitor Judas, Friend, wherefore art thou come? He was meek also in Silence, He was oppressed and afflicted, yet opened not his Mouth,—as a Sheep is dumb before his Shearer, so he opened not his Mouth, *Isa.* liii. 7. He was so meek, that he was free of all Revenge: When the Disciples would have been at bringing down Fire from Heaven against the City which shut the Gates against him, he rebuked them, and said, Ye know not of what Spirit you are, *Luke* ix. 54, 55. So meek, as he wept over Jerusalem, which he knew was to take his Life, *xix.* 41. He was meek in his Answers, when wronged and smitten, If I have spoken Evil, bear witness of the Evil; but if well, why smitest thou me? *John* xviii. 22, 23. When he was reviled, he reviled not again, *1 Pet.* ii. 23. When he suffered he threatened not, but committed himself to him who judgeth righteously: They on whom the Spirit came down as Fire, were often hot as Men; but he on whom he came down as a Dove, was ever meek.

Use 1. Examine, and you will find there is but little of this precious and gracious Meekness, either towards God or Man, towards Friends or Foes: Some take Softness and Indulgence to Sin, that which *Eli* did bear to his Sons, to be Meekness; but that is none of it: Others take a good Nature and meek Temper to be it; but that is none of it either, it cometh from above: Some take a civil courteous Carriage to be it, like *Absalom's*; but how far he was from it, did appear, when he put off Humanity, common Honesty, yea, and natural Affection too; And some take sinful Despondency and Dejection of Spirit to be it; but neither this, nor any of the rest, are any Thing of Kin to it; nor yet is that forced Dejection of Spirit Meekness, when Mens Hearts are brought down with sore Labour, *Psa.* cvii. 12. Meekness is a gracious quiet Frame, wrought by the Spirit of Grace.

Use

Use 2. Who desire to have Meekness of the right Stamp, would seek it from Heaven, and take Christ for an Example of it: There is more of true Worth in it than in all that Greatness of Spirit, which Men of the World do cry up; yea, the meek Spirit is the only great Spirit, it commandeth both itself, and other Things: *He that is slow to Anger is better than the mighty, and he that ruleth his Spirit than he that taketh a City, Pro. xvi. 32.*

As to the second, This Meekness is a rich and excellent Endowment, a very precious Frame of Spirit; so, by Christ the meek are pronounced to be blessed, *Matth. v. 5.* And, in *1 Pet. iii. 4.* a meek and quiet Spirit is in the Sight of God of great Price; and he alone can best give Verdict of the Worth of Things: It is generally commended and recommended to us in Scripture: it is in amongst the Fruits of the Spirit, *Gal. v. 23.* it is a Grace, in the Exercise whereof, Men walk worthy of the Vocation wherewith they are called, *Eph. iv. 1, 2.* It is a Mark of those that are the Elect of God, holy and beloved, *Col. iii. 12.* It is one of these Things, which the Man of God, who is to fight the good Fight of Faith, is to follow, *1 Tim. vi. 11, 12.* It is one of these Graces which a Man would shew, who desireth to be ready to every good Work, *Tit. iii. 1, 2.* For further clearing and setting forth the Excellency of this Meekness, consider, 1. How it is the very best Portrait of Christ, both in Life and Death: It is a Grace, which the Lamb of God, who taketh away the Sins of the World, did exercise, and much delight in. 2. How they are the Lord's Scholars, he both instructeth and guideth them, *Psa. xxv. 9.* he teacheth Meekness, and then teacheth the meek; he maketh them willing to be led, and leadeth them gently. 3. How he dwelleth with them; these lowly Ones, *Isa. lviii. 15.* are the meek of the Earth. 4. The Gospel Tidings are for the meek; Christ was anointed to preach good Tidings to the meek, *Isa. lxi. 1.* 5. The meek are they which have the best Assurance to be hid in the Day of the Lord's Anger, *Zeph. ii. 3.* 6. When the Lord smiteth the Earth with the Rod of his Mouth, and with the Breath of his Lips shall slay the wicked, he will then

then judge with Righteousness for the poor and meek of the Earth, *Isa. xi. 4. 7.* The Lord will lift up the meek, when he casteth the wicked down to the Ground, *Psal. cxlvii. 6. 8.* The Lord taketh Pleasure in them, and will beautify them with Salvation. *Psa. cxlix. 4. 9.* In the Gospel Day, when the deaf shall hear the Words of the Book, and the Eyes of the blind shall see out of Obscurity, and out of Darkness, it is promised that the meek also shall increase their Joy in the Lord, and the poor among Men shall rejoice in the holy One of *Israel, Isa. xxix. 18, 19.* 10. Meekness maketh a Man Master of himself, so as Passion doth not, cannot disturb him; a Man's Spirit, so, is in right Frame, and fitted for any Thing he is called unto. 11. The Lord will work strange Things for saving the meek of the Earth; he will cause Judgment to be heard from Heaven, and the Earth fear and be still, *Psal. lxxvi. 8, 9.* 12. The Excellency of this Grace may be seen, from the Evils which appear in the contrary Vice; Anger is a cursed Thing, for it is fierce, and Wrath, for it is cruel, *Gen. xlix. 7.* Bitterness, Wrath, Anger, and Clamor, are not worthy of a Christian's Company; they are to be put away, *Eph. iv. 31.* Roots of Bitterness do both trouble those that have them, and defile others round about them, *Heb. xii. 15.* that which is contrary to this excellent Meekness is nothing but Filthiness and Superfluity of Naughtiness, *Jam. i. 21.* which all must be laid aside when it is put on.

Use 1. How wretched then are they, who, living in black Nature, lie out of this rich Blessing, which doth commend a Man so much to God and Man; and not only so, but are hurried with unruly Passions, so as they are neither Masters of themselves, nor can be useful unto others? How many are overcome of themselves, and please themselves in it, who would scorn, and think it an Indignity, to be overcome of others?

Use 2. If Meekness be such an Ornament, and so excellent a Grace, it would be prized and sought after more than Gold; that Spirit of Meekness, *1 Cor. iv. 21.* like unto that Meekness and Gentleness of Christ, *2 Cor. x. 1.* Christians would study Meekness, which might far excel

excel all Stoical Meekness, and the studied civil Meekness of Men of this World: Christian Meekness is of heavenly Original; we would study even Meekness towards Men, upon these Considerations, (1.) God's long suffering to us-ward, *Exod. xxxiv. 6.* should make us bear long with Men of like Passion with ourselves. (2.) The Lord's Readiness, not only to forbear, but to forgive us; so, in *Eph. iv. 32.* the Apostle exhorteth us to be kind one to another, and tender hearted, forgiving one another, even as God for Christ's Sake hath forgiven us; and, in *Col. iii. 13.* to forbear one another, and to forgive one another, if any Man have a Quarrel against any, even as Christ hath forgiven us, so should we do. (3.) We should consider ourselves, that we also may be tempted, *Gal. vi. 1.* and what we sometimes were, *Tit. iii. 3.* (4.) Consider how Grace is free; and so the same Grace which you have, may be given to those that have it not; or our meek Carriage may bring them to Repentance and Acknowledging of the Truth, *2 Tim. ii. 25.* In using this Meekness we would follow these Directions, and follow these Rules, 1. Study that Practice, which is a Resemblance of God, to be slow to Wrath, *Jam. i. 19.* 2. Bear one another's Burden, *Gal. vi. 2.* and study a Fellow-feeling, putting on Bowels of Mercies, Kindness, *Col. iii. 12.* 3. All fair and gentle Means would be used first: It was the Apostle's Way; he desired to come to the *Corinthians* in Love, and with the Spirit of Meekness, *1 Cor. iv. 21.* 4. Even sharpest Dealing would be sugar'd; so doth our Lord in his Rebukes to the Churches, both of *Ephesus*, *Rev. ii. 3.* and of *Laodicea*, *iii. 18, 19, 20.* More especially, all Meekness is to be studied before and toward God, *1st.* In the bearing of his Yoke, it should be born pleasantly, without all repining. *2d.* In the bearing of Crosses which he layeth on, they should be born sweetly, without all quarrelling. *3d.* In his Reproofs from the Word, they should be taken kindly, as the Reproofs of a Friend, as an excellent Oil, that will not break the Head, *Psa. cxli. 5.* *4th.* Taking well his Returns of Prayer, and Rewards of our Labour, be they greater or smaller.

Use

Use 3. Matter of Thankfulness to those that have this gracious and excellent Meekness: But, lest any should think that they have it, who have it not, know it by these Marks, (1.) True Meekness is Meekness of Wisdom, it weigheth Matters, *Jam. iii. 13.* (2.) It yieldeth much of Man's Right, but nothing of God's: We have an Example in *Moses*, a very meek Man in his own Matters, the meekest Man on Earth, *Num. xii. 3.* but, in God's Matters, he would not part with one Hoof for a King's Pleasure, *Exod. x. 26.* (3.) It will stoutly oppose itself to Sin; but it is not so with Softness; it indulgeth Sin too much, *1 Sam. xii. 13.* (4.) It is not for shaming, but restoring of our Brother, *Gal. vi. 1.* (5.) Yet doth not so study a Man's Peace, as to neglect Duty. (6.) It is joined with Truth, in *Psal. xlv. 4.* with Gentleness, Goodness, Faith, and Temperance, *Gal. v. 22, 23.* and with holy Fear, *1 Pet. iii. 15.* (7.) It is best seen in that which we are most inclined to by Nature.

As to the third, That this Meekness is promised, and so, a covenanted Blessing, it appeareth, 1. From Scriptures; I name these, *Isa. xi. 6, 7, 8, 9.* where the Change of Mens Natures is promised, under the borrowed Expressions, that the Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf, and the young Lion, and the Fatling together, and a little Child shall lead them; and the Cow and the Bear shall feed, their young Ones shall lie down together, and the Lion shall eat Straw like the Ox, and the sucking Child shall play on the Hole of the Asp, and the weaned Child shall put his Hand on the Cockatrice Den; they shall not hurt nor destroy in all my holy Mountain; and, *Isa. lxxv. 25.* is to the same Purpose. 2. It appeareth from Reason, thus, 1st. If Meekness were not by the Promise, and so a free Gift, we could not have it, being naturally implacable, and unmerciful, *Rom. ii. 31.* fierce, and Despisers of those that are good, *2 Tim. iii. 3.* 2^{dly}, We are predestinated to be made conform to Christ, in *Rom. viii. 29.* and the special Thing wherein Christ calleth for Conformity, is this Meekness, *Mat. xi. 29.* 3^{dly}, There

There is no Christian suffering, without this Meekness, and Fear, 1 *Pet.* iii. 15. and it is given to suffer, *Phil.* i. 29. 4^{thly}, A new Nature is promised, while the new Heart and the new Spirit is promised; Meekness must be there, it is a subdued Nature. 5^{thly}, Meekness is one of the Fruits of the Spirit; and so it is promised, *Gal.* v. 23. 6^{thly}, We are commanded to seek it, *Zeph.* ii. 3. and the Promise is, in *Matth.* vii. 7. *Ask and it shall be given you, seek and ye shall find.* 7^{thly}, Peace is promised, even inward Peace; and that cannot be without Meekness. 8^{thly}, Both Faith and Love are promised; and these will subdue the Heart to a sweet and meek Frame. 9^{thly}, The right hearing and receiving of the Word is promised; and it is by and with Meekness, *Jam.* i. 21.

Use 1. The Misery of those who live without the Covenant of Grace, upon this Account; they have, nor can have, none of this Meekness; they have no Claim nor Title to any Promise of the new Covenant; they are no better, yea, much worse than untamed Beasts, Wolves, Lions, Leopards, apt to destroy one another; and if their State be not changed, they shall find themselves no better than these brute Beasts, made to be taken and destroyed, 2 *Pet.* ii. 12. O! if Men had their Eyes opened, to see how wild their Natures are, before Grace come, they would be exceedingly desirous of this Grace, if it were no more but to have their Natures tamed, and turned from Beasts.

Use 2. Their Folly, to think either to meeken themselves or others, any other Way, than by the Promise, and by receiving Meekness, as a Grace and free Gift of God: Education may do much, Discipline and Nurture may do something, and such like outward Restraints; but these will not always keep in untamed Nature, it will break forth, as it is in the Proverb, Foxes Whelps are ill to tame: Cruel and bloody Nero could dissemble for the first five Years of his Reign, so as one would have thought him a meek and quiet Prince; but afterward he killed both his Mother and his Master, and set Rome on Fire, and charged it upon innocent Creatures, the Fol-

lowers

lowers of Christ: We had need to look well to our Natures, that they be meekned with Grace; otherwise they will break loose upon us, when we are least aware; and we would not trust Men, who are taught to counterfeit Christian Meekness, who may prove Wolves when they are let loose, and come to have Power in their Hand.

Use 3. Comfort to those Christians, who have rough Natures, and are striving to have them subdued unto this sweet Frame of Christian Meekness, and come not speed; they need not be so discouraged, as to cast away Hope ever to attain it; it is promised; the same God of all Grace, who giveth other Graces, will give this also, if he be seriously sought unto: It is true, the Work of this Grace will not be perfected in one Day; nor may Christians think, while they are in the Body, to have their Naturals so changed, as to bear no Print or Impression of the old Man; yet by Grace there may great Changes be wrought as to this, and great Victories obtained.

Use 4. All who desire this holy Meekness of the Spirit, strive once to be within the Covenant of Grace; and then to fetch this Grace from the Promise: True Faith will make a Soul very meek; Faith working upon the Promise, it will make a Man dumb and silent, in *Psal. lxiii. 1, 5.* the Soul waiting on God, is dumb to God; it made *Hezekiah* receive meekly a very sad and sore Threatning, *Isa. xxxix. 8.* saying, *good is the Word of the Lord*; it made the Church silently bear the Indignation of the Lord, *Mic. vii. 9.* Now, Faith of Promises doth subdue the Soul unto this silent Meekness, (1.) From the Consideration of the Persons deserving; *Wherefore doth a living Man complain, a Man for the Punishment of his Sin? Lam. iii. 39.* (2.) From the Consideration of God's Sovereignty and Supremacy; so, *Eli*, when *Samuel* had told him every whit of what the Lord had given him in Commission, he said, *It is the Lord, let him do what seemeth him good*; and *David*, in *Psa. xxxix. 9.* saith, *I was dumb, I opened not my Mouth, because thou didst it.* (3.) From the Consideration of his Love and Tenderness; when the Believer thinketh seriously on that sweet Word, *Isa. lvii. 16.* where the Lord saith, *I will not contend for*

ever, neither will I be always wroth; for the Spirit should sail before me, and the Souls which I have made; certainly he will carry meekly, even under rougher Dispensations.

(4.) Faith purgeth out all that which causeth Dis temper.

(5.) It sheweth that Conformity to Christ is necessary, that we must be as he was in the World, 1 John iv. 17. and he carried very meekly.

(6.) It sets before a Man better coming, the forsaking to be but for a Moment, the gathering to be with great Mercies, *Isa. liv. 7, 8.* and the far more exceeding and eternal Weight of Glory, *2 Cor. iv. 17.*

S E R M O N XXXVI.

ON THE

G O S P E L C O V E N A N T:

On the twelfth sanctifying and saving **G R A C E,**
P A T I E N C E.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things, and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE come in the last Place, to speak to that which is not the least of sanctifying Graces, to Patiences and, in speaking to it, I shall keep the same Order which I have followed in the rest, in these Three, 1st, To shew you what it is. 2^{dly}, How excellent a Grace it is. 3^{dly},

3dly. How it is promised, and so, how it is a covenanted Blessing.

As to the first, Patience is a Grace, springing from the Knowledge of God and ourselves, as also from Faith, Hope, and Love; by which we are enabled to bear Crosses, and to persevere in difficult Duties, quietly, cheerfully, and constantly. It is sometimes called Patience, *Tribulation worketh Patience, and Patience Experience, Rom. v. 3, 4.* Sometimes it is called Long suffering; and is reckoned among the Fruits of the Spirit, *Gal. v. 22.* Sometimes it is expressed by enduring; so, in *Heb. x. 32.* there is the enduring of a great Fight of Afflictions; sometimes also by bearing; so, in *2 Cor. iv. 10.* we have a bearing about in the Body the dying of the Lord Jesus; and, in *Heb. xiii. 13.* we have the bearing of the Reproach of Christ: It is a Grace which teacheth Men to bear well, 1. From the Knowledge and due Consideration of God, with whom we have to do; the looking on all that which befalleth us, as coming from God, will make us patient. 1st. Considering his Wisdom, how he knoweth best what is good for us, and how to chuse the best Means for bringing it to pass. 2d. Believing his Providence to have the chief Hand in all these, disposing all to the best. 3d. Knowing and submitting to his Will, as the most equal Rule of Justice. 4th. Believing his Mercy and Goodness, which will make all Things work together for the best, according to that which is promised, *Rom. viii. 28.* 2. It teacheth us to bear well, from the Knowledge and due Consideration of ourselves, 1st. As deserving much worse Things. 2d. As remembering that the Lord is the Potter, and we are the Clay; and he may make us up or down as he pleaseth. 3d. That better Things are made ready for us, and that through much Tribulation we shall enter into the Kingdom of God, *Acts xiv. 22.* And, 3. In the Description we told you, that Patience did spring also from Faith, Hope, and Love: Now, Faith worketh Patience, by the Truth of the Promise; Hope, by the Expectation; and Love, by the Consolation of the same: And, that Patience beareth quietly, you may see it in *David, Psa. xxxix. 9.* and

that it beareth cheerfully, may be gathered from Col. i. 11, 12. where we have all Patience, and Long-suffering with Joyfulness, joined with Thanksgiving; and, that it beareth constantly, may be gathered both from that Commandment, in *Luke ix. 23.* to take up the Cross daily, and to follow Christ; and by that also, in *Jam. i. 4.* *Let Patience have her perfect Work, that ye may be perfect and entire, wanting nothing:* And, to conclude this Description of Patience, it looketh to a threefold Object, 1st, To God, at whose Disposal all Things are, as *Job, chap. i. ver. 20, 21.* where he fell down upon the Ground and worshipped, saying, *Naked came I out of my Mother's Womb, and naked shall I return thither, the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord;* and, in *chap. ii. 10.* *Shall we receive good at the Hand of God, and shall we not receive evil?* Contrary to it, in this Respect, is that murmuring against God, which is condemned, in *1 Cor. x. 10.* 2^{dly}, It looketh to the Things which cross the Christian, and it looketh on them, as light and momentary, *2 Cor. iv. 16, 17.* and at the Parties that vex him, as a Rod and Staff in God's Hand, *Isa. x. 5.* so are not troubled, knowing that it is a righteous Thing with God, to recompense Tribulation to those that trouble them, *2 Thess. i. 4, 6.* Contrary to it in this Respect, is that private Revenge, which is condemned, in *Rom. xii. 17, 19.* *Recompense to no Man evil for evil, avenge not yourselves, but rather give Place to Wrath, for it is written, Vengeance is mine, I will repay, saith the Lord.* 3^{dly}, It looketh to the Duties, which Afflictions do call for; not only the enduring, but the doing of the Will of God, *Heb. x. 36.* Contrary to it, in this Respect, is that fainting and sitting up from Duty, which is forbidden, in *Heb. xii. 5.* and that drawing back, or coming short, which is very displeasing to God, *Heb. x. 38.*

Use 1. By this which hath been said of Patience, it may be easily known that it is a very necessary Grace; it is not every Suffering that is Patience, nor yet every silent Suffering, as to any Thing that is outwardly seen; there may be secret Grudgings, where no outward Expressions; and there may be a stupid senseless Condition,

and

and a forced Patience, meditating Revenge; none of these are any Thing a-kin to the Patience we speak of.

Use 2. Let every one of us try our Patience, whether it be of the right Stamp: These are Times wherein we have need of Patience; but if our Patience be lost, or it be naught, we will be at a great Loss; see that it arise then, and spring from the Knowledge of God and ourselves, from the practical Knowledge of both; and then, from Faith, Hope, and Love, in lively Exercise; and that it have God as the great Party, Instruments as under him, and Duties as our great Business.

As to the second Thing propounded, concerning Patience, it is a very precious Grace, and excellent Blessing: There is a Blessedness in it, *Blessed are they which are persecuted for Righteousness Sake*, Mat. v. 10. and in *James* v. 11. *Behold, we count them happy which endure*: More particularly, take up the Excellency of this Patience, 1. It is the Perfection of Christ's Obedience; for, of his Suffering, wherein he left us an Example, it is said to the high Commendation of the same, that when he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously, 1 Pet. ii. 21, 23. 2. It is the Saints Perfection, to be a Companion of Tribulation, in the Kingdom and Patience of Jesus Christ, *Rev.* i. 9. 3. It was the Prophets, and of all the great Men that lived before us, their Way to Heaven; so the Apostle *James*, chap. v. ver. 10. he saith, *Take, my Brethren, the Prophets, who have spoken in the Name of the Lord, for an Example of suffering Affliction, and of Patience*; and, in ver. 11. *Ye have heard of the Patience of Job, and have seen the End of the Lord, that the Lord is very pitiful, and of tender Mercy*. 4. The Excellency of this Grace is in this, it is Man's Victory over himself and all Things; by it a Man possesseth his own Soul, *Luke* xxi. 19. 5. It is of the needful Things, that of which a Man will have need, as long as he liveth, *Heb.* x. 36. Faith is necessary to lay the Foundation, Patience for the running of the Race; and, xii. 1. and for the building up to the Head-stone, for Patience must have its perfect Work, and it maketh

a Man entire, wanting nothing, *Jam. i. 4.* Patience must be till the coming of the Lord, *Jam. v. 7.* 6. Patience is a Piece of God's Image, he is long-suffering, *Rom. ix. 22.* 7. It is Christian Fortitude and Magnanimity, the enduring of Hardness as good Soldiers of Christ, *2 Tim. ii. 3.* 8. It is a Kind of Christian Martyrdom, suffering according to the Will of God, *1 Pet. iv. 19.* when we willingly suffer all his Will to pass upon us, and bear him witness, that in Faithfulness he afflicteth us, *Psa. cxix. 75.* 9. The Excellency thereof appeareth in its Usefulness every Way: In some Sense it is useful to God, it manifesteth his Grace to his Glory. Then, it is most useful, both profitable and honourable for us; it maketh Crosses light, and maketh Christians the same in all Conditions, and is for Strength unto them against all Temptations. 10. It helpeth forward Salvation; he that endureth to the End shall be saved, *Mat. x. 22.* 11. There is that excellent Thing Self-denial in it; the suffering the Loss of all Things, that is much, *Phil. iii. 8.* but, the denying of a Man's Will and Wisdom, is more; that is the Work of Patience. 12. The Excellency of it may appear in and from its Companions, in *1 Tim. vi. 11.* Faith and Love go before it, and Meekness followeth after it, in *2 Tim. iii. 10.* we have Long-suffering, Charity, Patience, joined together; and, in *2 Pet. i. 6.* we have Temperance before it, and Godliness after it. Lastly, The Excellency of Patience may be known by the Evils of Impatience.

Use 1. What a Loss are they at, who want this Patience? Sure, they have not Faith, who have it not; for Faith and Patience go together, *Rev. xiii. 10.* and so they can neither possess God, nor their own Souls; they will be so far from having learned that great Lesson, of being content in whatsoever Estate they shall be, that they can never be content in any Estate they come into: Patience is a Jewel indeed, it keepeth the Soul in a right Frame, in due Subordination to God, and quiet waiting on him; it blesteth God, when he taketh away; it trusteth in God, when he slayeth; it waiteth on God, when he puts away, or hideth his Face; it rejoiceth in Tribulation,

lation, and glorifieth God in the Fires, as is promised, *Isai. xxiv. 15.* even while it is commanded: O! excellent Patience, blessed are they that have it, and wo to them that want it, in the Time of Need.

Use 2. Esteem highly of this Grace, and seek carefully after it; believing that there is an Excellency in it; for, better is the patient in Spirit than the proud in Spirit, *Eccl. vii. 8.* though it be not thought so by Men, that are full of Self, and void of the Spirit of God, it possesseth a Man both of himself and of God.

Use 3. Warning, to keep a good Watch against the Enemies of Patience, I mean, against every Thing that may mar Patience; such as are these, in *Gal. v. 20.* Hatred, Variance, Emulation, Wrath, Strife; and, in *ver. 26.* Desire of vain Glory, provoking one another, and envying one another: A Man should not do so much as provoke his Children to Wrath, *Eph. vi. 4.*

Use 4. Matter of Thankfulness, to those that have this excellent Grace of Patience: Now, lest any should be deceived, to think they have it, when they have it not, try yourselves by these Marks, (1.) Where true Patience is, there will neither be a fainting under, nor despising of the Rod, according to that of *Heb. xii. 5.* cited from *Prov. iii. 11.* *My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him.* (2.) Where it is, there will be a Readiness of Mind, to endure the worst Things for the Name of Jesus Christ; so it was with Paul, in *Acts xxi. 13.* while said to those that were dissuading him from going to Jerusalem, *What mean ye to weep, and to break mine Heart, for I am ready, not to be bound only, but to die at Jerusalem for the Name of the Lord Jesus.* (3.) Where it is of the right Stamp, whatsoever Troubles shall come, they will be so far from making us desert our Duty, as they shall not be able to make us so much as once slack our Zeal; they will not make us cast away our Confidence, which is forbidden, *Heb. x. 35.* but rather make us lift up the Hands which hang down, and the feeble Knees, and to make straight Paths for our Feet, lest that which is lame should be turned out of the Way, *Heb. xii. 12, 13.* (4.) Where it is, Trou-

bles will be born, not as from a Necessity, but willingly, and cheerfully, and with some spiritual rejoicing; there will be all Patience, and Long-suffering, with Joyfulness, *Col. i. 11.* there will be a taking joyfully the spoiling of our Goods, knowing in ourselves that we have in Heaven a better and an enduring Substance, *Heb. x. 34.* (5) Where it is in its perfect Work, it will even appear then, when there is no Sign of Favour from God, but he writing bitter Things against the patient, *Job xiii. 26.* and when there is no Way of Escape seen; so, in *Hab. xiii. 17, 18.* *Although the Fig-tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Field shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet I will rejoice in the Lord, I will joy in the God of my Salvation.*

As to the third Thing propounded, Patience is promised in the new Covenant; so it is a covenanted Blessing, as appeareth, 1. From and by these Scriptures, *Isa. xliii. 2.* *When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee;* and, *Rom. xv. 5.* God is the God of Patience, so he will give it; and, in *Phil. i. 29.* it is given both to believe and to suffer; and, in *1 Jam. i. 4, 5.* the trying of Faith worketh Patience, and Patience shall have her perfect Work; and, in *Isa. xl. ver. 29, 30, 31.* it is said, that the Lord will give Power to the faint, and to them that have no Might he will increase Strength; even the Youths shall faint and be weary, and the young Men shall utterly fall; but they that wait upon the Lord (such are the patient,) shall renew their Strength, they shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and not faint. 2. It appeareth from these Reasons, 1st. Naturally we have not this Patience, being filled with all Unrighteousness,—full of Envy, Murder, Debate, *Rom. i. 29.* neither can we of or by ourselves command it; so, it must be given, or we cannot have it: Stoical Patience was little better than a dead Palsy, 2^d. Obedience is promised, and

and Patience is a Kind of passive Obedience. 3d. Faith is promised, and, by Consequent, Patience; Faith and Patience go together; so *Paul* did glory in the *Thessalonians*, for their Patience and Faith in all the Tribulations and Persecutions which they endured, *2 Theff. i. 4.* and, in *Rew. xiii. 10.* Here is the Faith and Patience of the Saints; Faith doth work Patience, *Jam. i. 3.* 4th. Correcting in Measure is promised; the Lord will not lay upon Man more than right, that he should enter into Judgment with God, *Job xxxiv. 23.* He will not make a full End of his People, but correct them in Measure, *Jer. xxx. 11.* Now, while correcting in Measure is promised, Patience is promised, Patience will bear that which is in Measure. 5th. God's All sufficiency is engaged, and Grace sufficient is promised; and where these are, there will be Patience. 6th. The Kingdom which is promised is attained through manifold Tribulations, *Acts xiv. 22.* and Tribulation worketh Patience, *Rom. v. 3.* 7th. Perseverance is promised, and it is by patient Continuance in well doing, *Rom. ii. 7.* 8th. Fruit is promised, *I am like a green Tree*, saith the Lord, *from me is thy Fruit found*, *Hos. xiv. 8.* and this Fruit is brought forth with Patience, *Luke viii. 15.* where it is said, that they which receive the Seed on the good Ground, are they which in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience. 9th. This Patience is reckoned among the Fruits, and so, among the Gifts of the Spirit, *Gal. v. 22.* under the Names of Long-suffering and Gentleness: By these, and other like Proofs, it is evident, that Patience is a Grace, promised in the new Covenant.

Use 1. Terror to those who live without the Covenant; they can have none of this most needful Grace, Patience; they cannot suffer much at all, much less can they suffer, as the Saints do, *1 Pet. iv. 19.* that is, according to the Will of God, so as to commit the keeping of their Souls to him in well-doing, as unto a faithful Creator.

Use 2. Against Despair, in those who groan, and are grieved for Want of it, and desire greatly to have it: It may be had, because it is promised; it is a new Covenant Blessing,

Blessing, and may be had by all who see a Need of it, believe to have it, and ask it of the God of Patience, in the Name of his Son Jesus Christ: But this Patience doth not rest in Bosom Resolutions, or Self-afflictions, but in patient enduring of hard Things, as good Soldiers of Christ, *2 Tim. ii. 3.*

Use 3. All then who desire to be possessed of this Patience, must go in to the Covenant of Promises, that they may have it; and Men would be very earnest to have it, for these Reasons, (1.) It hath a perfect Work, yea, and in it is perfected the Work of other Graces, *Jam. i. 4.* (2.) Without it, a Man cannot be Master of himself, he cannot possess his own Soul, *Luke xxi. 19.* (3.) Without it, the Heart cannot be settled in any good Thing; the Want of it maketh that Fainting in the Day of Adversity, *Prov. xxiv. 10.* Patience is that which stablisheth the Heart, *Jam. v. 8.* (4.) The Want of it maketh Men fall away in the Hour of Temptation; and the Name of God cometh to be reproached, when we are overcome of Evil, contrary to the Warning, *Rom. xii. 21.* (5.) We may be encouraged to seek after this Patience in Suffering, because it will keep us from being tempted above that which we are able to bear, and with the Temptation it hath a Way of Escape promised unto it; *1 Cor. x. 13.*

Take these Helps, and use them as Means to obtain and improve this Patience, 1. Prayer, *Watch and pray that ye enter not into Temptation, Matth. xxvi. 41.* Is any Man afflicted? let him pray, *Jam. v. 13.* God doth smite, that we may seek this and other Graces, *Hos. v. 14, 15.* with vi. 1. He hath promised to hear, *Psa. l. 15.* Affliction is a seasonable and good praying Time, *Isa. xxvi. 16.* (2.) Meditation of the Causes of our Trouble: 1st. Of the supreme Cause, God only wise, just and righteous, good and merciful; ordering all inferior Causes, *Isa. x. 5, 6.* 2^d. The Causes procuring, which is Sin; this often repeated, *Psa. cvii. ver. 11, 12, 17, 34.* rebelling against the Word of God, contemning the Counsel of the most High: Fools, because of their Transgressions, and Iniquities, are afflicted. &c. See *Jer. xi. 14, 21.* when

when every Man is brutish, and Pastors are brutish, then they shall not prosper; and how God punisheth less than deserveth, *Exra ix. 13.* 3d. The final Causes, with the first Fountain; all from Love, *Heb. xii. 5, 6.* they are sent to further Conversion, to mortify Sin, and to increase Grace and Knowledge, both of God and ourselves.

S E R M O N XXXVII.

ON THE

GOSPEL COVENANT:

On the Fruits of SANCTIFICATION, PEACE, and ASSURANCE.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

HAVING spoken to the chiefest of sanctifying and saving Graces, I go now to speak to the chief Fruits of Sanctification, which also are great Blessings of the Covenant: And, first, to these two, Peace, and Assurance: I join these two together, because the first maketh the Soul ride safe at Anchor; and the last maketh the Anchor sure and stedfast.

As to the first, Peace, we shall consider it in these three,
1st, What it is. 2^{dly}, How excellent a Blessing it is.
3^{dly}, How it is a freely covenanted Blessing.

As

As to the first, What it is, The Peace I am now to speak of, is not that external Peace, *Psa. cxliv. 15.* I leave that to be reckoned as Chief of temporal Blessings: Nor is it that eternal Peace or Rest, prepared for the People of God, *Heb. iv. 9.* I leave that to be spoken of, in that great and last Covenant Blessing, which is eternal Life. The Peace, of which I now intend to speak, is, that spiritual Peace, in which the spiritual Kingdom of God doth stand, in a great Part, *Rom. xv. 17.* It is sometimes called the Peace of God, *Phil. iv. 7.* Christ's Peace, *John xiv. 27.* and a Fruit of the Spirit, *Gal. v. 22.* It is called the Peace of God, because it is both from him, as a Gift, and with him, as a Party, *Rom. v. 1.* It is called by Christ his Peace, because it is by him, and he is the Purchaser of it; so, Peace is preached by Jesus Christ, he is the Lord of all, *Acts x. 36.* He is our Peace, *Eph. ii. 14.* yea, this Peace is commonly called the Peace of Conscience, because it floweth from, and standeth much in, the Testimony and Answer of a good Conscience, *2 Cor. i. 12.* and *1 Pet. iii. 21.* More particularly, there is a twofold Peace; one is, the Peace of Faith, and Justification; *being justified by Faith, we have Peace with God;* this standeth in a closing with, and quiet resting upon, the Promise, for Pardon: The other is, the Peace of Sanctification which ariseth from the reflex Act of Faith and Feeling of Pardon, spoken in and from Victory over Sin and Temptation; it is of both these I am now to speak.

Use 1. A just Reproof to those, who are for any Peace rather than for this, which is the Peace of God, of Christ, and of Conscience: They will be at Peace with these Lusts that war against the Soul, Peace with those Men that war against God; yea, and at Peace with Devils, which are Enemies both to God and Man, allowing even to those unclean and restless Spirits, a peaceable and quiet Habitation: The best that Men can expect of such Parties, is an uncertain Peace, and a most certain War, and in End Destruction.

Use 2. Be not deceived with your supposed Peace; all that is not the Peace of God and Conscience, which is supposed

supposed to be so: Take these two, as sure and solid Marks of a sound Peace, (1.) If it be attained by Faith of that Blood of Attonement; compare *Exod. xxx. 10.* and *Lev. xvii. 11.* with *Rom. v. 11.* (2.) If it be maintained by the Spirit of Holiness, and these peaceable Fruits of Righteousness, *Heb. xii. 11.* In these two we have, both the Fountain and the River of true and most delightful Peace.

As to the second Thing propounded, The Excellency of this Peace, you may take it up thus, 1. It is so excellent, that the Lord taketh his most honourable Name and Title from it, *The God of Peace, who brought again from the dead our Lord Jesus, the great Shepherd of the Sheep, through the Blood of the everlasting Covenant*: The Lord hath more Honour in this Name, than in all other Manifestations; for, they all run either in unto or out from this, that he is the God of Peace, *Heb. xiii. 20.* 2. This Peace must be excellent, because it is Christ's Legacy; *Peace I leave with you, my Peace I give unto you, not as the World giveth give I unto you, John xiv. 27.* it is such a Peace, as the World cannot give. 3. It is a Peace which passeth all Understanding, *Phil. iv. 7.* it is such a Peace, as none can know but they who have it, yea, and such as shall not be fully known in this Life. 4. It is such a Peace, as shall keep with a Guard, both Heart and Mind unto Duty, and against Temptation, in the same *Phil. iv. 7.* 5. It maketh both Sufferings easy to be born, and all Enjoyments sweet and pleasant; it is the Bird, as it were, in the Bosom, singing sweetly. 6. It is not only the Image, but the Beginning of Heaven, as a self-condemning and tormenting Conscience is the Image of Hell. 7. Had we this Peace once, the Lord would make both the Beasts and Stones of the Field to be at Peace with us, *Job v. 23.* 8. The Excellency of this Peace may easily be gathered, from the Evils which are in the Want of it, even in a Child of God: How pitiful was *Job's Case, chap. vi. 4.* when the Arrows of the Almighty were within him, the Poison whereof did drink up his Spirit, and the Terrors of God did set themselves in Array against him? How pitiful was *David's Case, Psa. xxxii. 3, 4.* when he had his Roarings all the Day

Day long, and the Hand of God was Day and Night heavy upon him? And, in *Psa. li. 8.* when the Pain of his Spirit was far beyond the Pain of broken Bones? And how sad was *Heman's* Case, in *lxxxviii. 15.* who was ready to die from his Youth up? and while he suffered the Terrors of God he was distracted: And, if the Want of this Peace be so dreadful a Thing to the Saints, how much more dreadful will it be to the wicked, when Conscience shall come to be in Arms against them? they shall then understand well that Text, *Isa. lvii. ver. 21. There is no Peace, saith my God, to the wicked.*

Use 1. This may sound a sharp and loud Alarm to ungodly Men; they neither have nor can have this excellent Thing, Peace; but Terrors shall make them afraid on every Side, and then they shall be brought to the King of Terrors, *Job xviii. 11, 14.* he is much worse than he in *Gen. xvi. 12.*

Use 2. Learn to esteem this Peace above every Peace, and love no Peace that wanteth this, for wherein is it to be esteemed?

Use 3. Rejoice in the Lord, and be thankful, all you that have this Peace; they have a Jewel indeed, who have it: But, that you be not deceived, thinking you have it, when you have it not, know it by these Marks, (1.) It will be known and found that it groweth not up, nor springeth up from any Thing in us; it is not self-grown, but of a heavenly Original: Righteousness looketh down from Heaven, and Righteousness and this Peace are each in others Arms, *Psa. lxxxv. 10, 11.* (2.) It is the Effect of Faith, *Rom. v. 1.* (3.) It cannot bear with Sin, nor give Quarters to it; it is joined with Purity; first pure, then peaceable, *James iii. 17.* (4.) It is not secure, but sleepeth in its Armour, believing that there is a Happiness in a holy Fear, *Prov. xxviii. 15.* (5.) It will not be without many and frequent Assaults; for Satan is a great Enemy to this Peace. (6.) It will give little Peace to Sin in others; it will not suffer Sin upon a Brother or Neighbour; for that were to bear a Hatred in the Heart at him, *Lev. xix. 17.*

Use

Use 4. Pity the godly, when they are under Temptation, and want this sweet Peace; no Affliction can befall them like unto this, to want and be without this Peace with God, and Peace with their own Souls.

As to the third; This fair and blessed Peace, it may be had, for it is promised; it is a rich and free Blessing of the new Covenant: It is promised, in *Psa.* xxix. 11. that the Lord will bless his People with Peace; and, in *lxxxv.* 8. He will speak Peace to his People, and to his Saints, in *Isa.* liv. 10. *Mountains shall depart, and Hills be removed, but my Kindness shall not depart from thee, nor the Covenant of my Peace be removed, saith the Lord that hath Mercy on thee;* and, in *ver.* 13. *All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children;* and, in *Isa.* lvii. 19. the Lord hath promised to create the Fruit of the Lips, Peace, Peace, to him that is far off, and to him that is near; and, in *lxvi.* 12. it is promised, that the Lord will extend Peace like a River; and, in *Hag.* ii. 9. *The Glory of this latter House shall be greater than of the former, saith the Lord of Hosts; and in this Place will I give Peace, saith the Lord of Hosts;* and, in *Zech.* ix. 10. it is promised concerning Christ, that he shall speak Peace to the Heathen: For further Proof that this is a covenanted Blessing, is clear from these Things, 1. That the new Covenant is called the Covenant of Peace, in the above cited Place, *Isa.* liv. 10. 2. This Peace can be from none but God, because it is created, as in *lvii.* he giveth it to whom he will, 3. A wounded Conscience knoweth no Physician but God, *Psa.* cxlvii. 3. and *Hos.* vi. 1. the Children of God will never be quiet until they get into their Father's Bosom. 4. Righteousness by Faith is covenanted, and so Peace. 5. A Heart sprinkled from an evil Conscience is covenanted, *Heb.* x. 22. and the Answer of a good Conscience is Peace, 1 *Pet.* iii. 21. 6. Peace is the Effect of Christ's Death, in *Isa.* liiii. 5. *The Chastisement of our Peace was upon him, and by his Stripes we are healed;* and, in *Eph.* ii. 13, 14. *Now, in Christ Jesus ye who sometimes were far off, are made nigh by the Blood of Christ, for he is our Peace,* 7. The Gospel is the Gospel of Peace; it is
Peace

Peace on Earth, and towards Men Goodwill, *Luke ii. 14.* and called the Gospel of Peace, *Rom. x. 15.* 8. Adoption is covenanted, and so Peace; for it maketh us Sons of Peace, *Luke x. 16.* 9. Holiness is covenanted, and so Peace. 10. Joy is covenanted, and so Peace.

Use 1. Terror to those who live without this Covenant; they can have no true Peace with God or themselves, and no sure Peace with Man: *There is no Peace to the wicked, saith the Lord, Isa. xlvi. 22.*

Use 2. Comfort to sorely shaken and troubled Consciences; the Lord both can and will speak Peace to his People; he hath promised to do so; and the Seas and Winds do obey him, *Mat. viii. 27.* and when he giveth Quietness, who then can make Trouble? *Job xxxiv. 29.* It is a convincing Light which he bringeth, to command Peace; his Light is full and satisfying, to assure Peace from his own free Grace, Christ's Fulness, and the Spirit a clear and sure Witness, 1 *John v. 6.* But it is objected by some, he is offended, how shall he speak Peace? *Ans.* If we will only acknowledge our Offence, we may consider, (1.) He is God, and hath Thoughts above our Thoughts, and Ways above our Ways, *Isa. lv. 7, 8.* (2.) He is the God of Peace, both mighty and skilful in commanding Peace, and working it; he can create it. (3.) He is engaged, by the Covenant of Peace, to work Peace. (4.) The Lord will not willingly break that Relation which is betwixt him and his People, 1 *Sam. xii. 22.* *Isa. lxiii. 8, 9.* (5.) If the Lord did not give Peace to those that seek it, they might turn to Iniquity, and the Lord will not suffer it to be so, *Psa. cxxv. 3.*

Use 3. Who would have this Peace, must go into the Covenant for it; and take these Motives, to quicken and encourage you, (1.) Without it nothing but a woful State. (2.) Have we it once, then have we every good. (3.) No Soul Establishment without it. (4.) No Joy or Comfort without it. (5.) It would be a continual Feast, *Prov. xv. 15.* Take and use these Means also, 1. Seek Righteousness first, the Work of Righteousness is Peace, *Isa. xxxii. 17.* 2. Keep near to Christ, and in good Terms with him; he is the Prince of Peace, *Isa. ix. 6.* 3. Be-

ware

ware of every Sin which may mar Peace, especially, of self Righteousness, Unbelief, Want of Love to Christ, and Impenitency. 4. Seek speedily to be reconciled after the Breach of Peace. 5. Be much in the Gospel Way, and in Company with those that are the Sons of Peace.

Use 4. The Folly, sometimes, of the Children of God, who seek Peace, and not by this Covenant, but, as it were, by the Works of the Law: It is good to use Means, and to be in the Ways of Peace; but there must be a looking unto, and employing of him, who createth it.

As to the second Fruit and Consequent of Sanctification, Assurance, it is also no small Covenant Blessing: Of it I shall speak briefly, in these Three, 1st, What it is. 2^{dly}, How excellent it is. 3^{dly}, How it is promised, and so a precious new Covenant Blessing.

As to the first, What it is, we may gather, 1. From these Scriptures, in *Col. ii. 2.* it is called, the full Assurance of Understanding; in *Heb. vi. 11.* the full Assurance of Hope; and *x. 22.* full Assurance of Faith; elsewhere, it is called Confidence in the Lord, and before him, 1 *Job. ii. 28.* and *v. 14.* and towards him, *iii. 21.* It is that whereby we have our Hearts assured before God, 1 *John iii. 19.* well assured: More particularly, this Assurance is not Faith, but a Fruit of it; or, if you will have it so expressed, it is not a direct but a reflex Act of it; Faith hath one Act, whereby it discovereth Christ, and flyeth to him, as an Eagle to the Prey, and rests on him; and it hath another Act, whereby it cometh to know assuredly, that it hath closed with Christ; the one is a direct Act, it goeth straight out towards the Object; the other doth reflect on that which is done, and searcheth whether all be sound Work; and, finding all sure, it hath great Boldness and Confidence, *Eph. iii. 12.* It is one Thing, to have and act Faith; another, to know that we have it; to have Things given us of God, and to know the Things that are freely given unto us of him, 1 *Cor. ii. 12.* It is one Thing, to be of God, and to be belonging to him, and to know that we are of God, and that the Son of God hath given us Understanding, that we may both know him, and that we are in him, 1 *John v. 19, 20.* It is

Z

true,

true, there is an Assurance of Faith, or a sure Gripping of Faith; but there is an Assurance of Evidence, by which one cometh to be sure of the Grip; this is the Assurance we speak of: The weakest hath Assurance of the Object that it resteth on, the sure Rock; but the stronger Faith hath Assurance of the Subject also, that is, that the believing Soul hath soundly built itself on that Rock.

Use 1. By this it may appear, that every Assurance is not the right Assurance; it must be from clear Understanding, from sound Hope, and Faith unfeigned.

Use 2. Who would approve themselves Sons of Peace, and of the Covenant of Peace, they should not satisfy themselves with the Beginnings of Knowledge, and of Faith in Jesus, but seek after this Assurance of Faith, whereby they may know assuredly and experimentally, both to know Jesus, and that they are in him.

As to the second, That this Assurance is of great Worth and Excellency, you may know it by these great Advantages which are in it: It is true, a small Degree of Faith will save; but this full Assurance hath many Advantages: 1. It puts the Soul beyond doubting as to its State and Perseverance in the same; see how the Apostle doth reason, in *Rom. viii. 33, 34, 35.* *It is God that justifieth, who shall condemn? Who shall separate us from the Love of Jesus Christ?* 2. It breeds true Christian Fortitude, whereby the Soul is steeled against Trouble, and stirred up and strengthened unto Duty. 3. It increaseth Care and Resolution to please God, 1 *John iii. 19, 22.* 4. It hath joined with it, a holy Boasting in God, with greatest Self-denial. 5. Free and absolute Submission to the Will of God, when one knoweth whom he hath trusted, 2 *Tim. i. 12.* he will be freely at his Disposal. 6. Where it is, there will be sound Delight in the Word, and cheerful Obedience. 7. Where it is, there will be much Zeal to draw in others to the Ways of God, upon this Ground, that they who enter these Ways do not run as uncertain, do not fight as beating the Air, 1 *Cor. ix. 26.*

Use 1. Terror to those, who are of that absurd Sort of unreasonable Men, that have no Faith, 2 *Thess. iii. 2.* they

they lie out of all these great Advantages, they can have nothing of this excellent Assurance; they live doubting, and are like to die despairing.

Use 2. Let us learn, as many as covet the best Things, to seek after this blessed Fruit of Faith and Sanctification, this full Assurance; and it shall make us not only live, but live abundantly, *John x. 10.* and most comfortably also.

As to the third, That this Assurance is promised also; appeareth from these Scriptures, *Isa. xxxii. 17.* where the Effect of Righteousness is Quietness and Assurance for ever, and *Psal. 84. 7.* where it is promised, that we shall go from Strength to Strength, and from *Rom. i. 17.* where the Righteousness of God is revealed, from Faith to Faith; and from *Prov. iv. 8.* where the Path of the righteous is like the shining Light, which shineth more and more unto the perfect Day. 2. It hath been found in the Experience of the Saints, a Faith without staggering, like *Abraham's*; a Faith which made its Soul make its Boast in God, like *David's*; a Faith triumphing in Christ, like *Paul's*; a Faith by which the Heart hath been assured before God; and this Assurance may be had without Revelation, from the Faith of Christ's Death; Resurrection, Ascension, and sitting at the right Hand of God, *Rom. viii. 33, 34, 35.*

Use 1. Terror to those who are Strangers to the Covenant of Promises; they can have none of this Assurance; which only cometh by Faith of the Promise.

Use 2. Who want Assurance, seek it in this Covenant, and by the Promise; seek it earnestly: (1.) God hath great Honour by it; *Abraham* glorified God so very much. (2.) So we shall have the more deep Rooting in Christ. (3.) So, we may be enabled to do Duties more easily, and to fight the Fight of Faith more stoutly. (4.) So, drawing much from Christ, we shall have the more for satiating of our own Souls, and feasting of Christ. To shut up this, take these three Things, to found and fix your Assurance, which a holy Man took, 1st. The Love of Adoption. 2. The Freeness of the Promise. 4. The Truth of the Performance. By these you may answer all Temptations.

S E R M O N XXXVIII

O N T H E

G O S P E L C O V E N A N T :

On the Fruits of Sanctification, Joy, and
C O M F O R T .

2 S A M U E L XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

TH E R E are two other great Fruits of Faith and Sanctification, viz. Joy, and Comfort; and of Joy, I shall, 1st, Shew you what it is. 2^{dly}, How excellent a Mercy and Blessing it is. 3^{dly}, How it is also a special Covenant Blessing.

As to the first, What this Joy is, It is a Grace whereby the Heart cometh to be enlarged upon and delighted in God. There are several Sorts of Joy, 1. A natural Joy, such as a Woman hath, when she hath brought forth a Man-child, *John xvi. 21.* 2. A worldly Joy, upon some worldly Accounts, such as the Joy in Harvest, and when Men divide the Spoil, *Isa. ix. 3.* 3. There is the Joy of Hypocrites, which is but for a Moment, *Job xx. 5.* 4. There is a wicked and ungodly Joy, a rejoicing in Folly, *Prov. xv. 21.* and in working Mischief, or devising it: It is said of the Heathen, and of all *Idumea*, that they

they had appointed the Lord's Land into their Possession, with the Joy of all their Heart, and with despightful Minds, to cast it out for a Prey. O! that was a wicked Joy: But the Joy of which we speak, it is the Fruit of Faith, and Sanctification; it is a spiritual Joy, a Joy in God, through the Lord Jesus Christ, by whom we have received the Atonement, *Rom. v. 11.* It is called the Joy of the Holy Ghost, *1 Theff. i. 6.* This is a Joy indeed, as you shall hear in the next Point, whether it be looked upon as it goeth out on God, or as it delighteth the Soul within.

Use 1. Reproof to those that are taken up with unworthy Joys, which are no Joys, nothing in comparison of this.

Use 2. Seek to distinguish betwixt this and other Joys, and to have your Joys spiritual, and of the right Kind, and kindling by Fire from Heaven, and Fuel of the Spirit.

As to the second, Christian Joy is an excellent Blessing; it hath the Marrow of Blessings in it, so the Psalmist singeth, in *Psa. lxiii. 5.* *My Soul shall be satisfied as with Marrow and Fatness, and my Mouth shall praise thee with joyful Lips:* It is a lasting Joy, there is ever Matter for it; *Blessed are they that dwell in thy House, they will be still praising thee, Psal. lxxxiv. 4.* It is that Feast of fat Things, a Feast of Wines on the Lees, of fat Things, full of Marrow, of Wines on the Lees well refined, *Isa. xxv. 6.* More particularly, The Excellency of this Grace appeareth thus, 1. From the Author of it, the Holy Ghost; it is Joy in the Holy Ghost, *Rom. xiv. 17.* 2. From the Object of it, God, and his Son Christ Jesus; so, in *Phil. iii. 1, 3.* we have rejoicing in the Lord, and in Christ Jesus. 3. It is peculiarly called Christ's Joy; so, in *John xv. 11.* our Lord saith, *These Things have I spoken unto you, that my Joy might remain in you, and that your Joy might be full;* and, in *xvii. 13.* *These Things I speak in the World, that they might have my Joy fulfilled in themselves.* 4. It puts a Heart in a right Frame; that Word turned merry in *Jam. v. 13.* is, if a Man's Heart or Mind be in a right Frame, if it go well with it.

5. The great Things which are Matter of this Joy, prove it to be great and excellent, such as, 1st, The finding of Christ; so, the wise Men, when they saw the Star, they rejoiced with exceeding great Joy, *Matth. ii. 10.* and the two Maries, after that they had found Jesus, departed from the Sepulchre with Fear and great Joy, *xxviii. 8.* 2^{dly}, The serving of God; so, in *Deut. xxviii. 47.* it is a Challenge, the not serving of God with Joyfulness and Gladness of Heart; so there is Matter of great Joy in God's Service. 3^{dly}, Suffering for Christ is Matter of Joy, *Phil. ii. 17.* the Apostle professeth, if he should be offered up upon the Sacrifice and Service of their Faith, he would joy and rejoice with them all. 4^{thly}, Matter of Joy is our own or others Conversion; so *Isa. lxi. 10.* saith, *I will greatly rejoice in the Lord, my Soul shall be joyful in my God; for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth herself with her Jewels;* and, in *Acts xi. 23.* when Barnabas came, and had seen the Grace of God, he was glad. 5^{thly}, Matter of Joy in hearing of the Word, even in Hypocrites sometimes, *Mat. xiii. 20.* and in Prayer, Request is made with Joy, *Phil. i. 4.* 6^{thly}, Matter of Joy in the Boldness of honest Teachers; though their Message be not received, they have Matter of Joy, *Acts xiii. 51, 52.* and where it is received, the People also rejoice, *Phil. ii. 18.* 6. The Excellency of this Grace appeareth from the Properties, by which it is set forth in the Scriptures; it is called great Joy, *Luke ii. 10.* exceeding Joy, *Jude 24.* unspeakable, and full of Glory, *1 Pet. i. 8.* everlasting, *Isa. lxi. 7.* 7. From the Misery of those that have it not, but, in Place thereof, Darkness and Sorrow, and the Light darkened in the Heavens thereof, *Isa. v. 30.* when the Harvest shall be a Heap in the Day of Grief, and of desperate Sorrow, and when Men shall be filled with Drunkenness and Sorrow, with the Cup of Astonishment and Desolation, *Ezek. xxiii. 33.* 8. From the Inwardness and Singularity of it; the Stranger doth not intermeddle with this Joy, *Prov. xiv. 10.* 9. From the singular Use of it, this Joy

Joy of the Lord will be a People's Strength, *Neb. viii. 10.*
 10. Eternal Happiness goeth under the Name of this
 Joy; enter thou into the Joy of thy Lord, *Mat. xxv. 23.*
 spiritual Joy here is of the same Kind with, and the first
 Fruits of everlasting Joy there.

Use 1. Their Misery who live without the Covenant
 of Grace; they neither know nor can have any Thing
 of this true Joy; what they have is no better than that
 Crackling of Thorns, *Eccl. vii. 6.*

Use 2. We ought to esteem highly of this Joy; it is
 more than the Gate of Heaven, for it is Heaven within
 the Believers Gates; there is no Blessedness without Joy,
 and no Joy will make blessed without this: Let us then
 use Means to have it; seek it from the new Covenant,
 and from the Promises; seek to have it, (1.) By sorrow-
 ing after a godly Sort; that Sorrow, if any, shall be turn-
 ed into Joy. (2.) Make use of Christ for Righteousness;
 Righteousness, Peace, and Joy, go together. (3.) Act
 Faith upon Promises; especially these which promise Joy.
 (4.) Be careful to follow Ordinances. (5.) Remember
 all former sweet Experiences.

Use 3. Be thankful, all you that have any Thing of
 this true and spiritual Joy; and know it by these Marks,
 (1.) It is joined with Knowledge, in *Eccl. ii. 26.* God
 giveth to the Man that is good in his Sight, Wisdom, Know-
 ledge, and Joy. (2.) It is joined with the free Spirit of
 God; Restore unto me, saith David, in *Psal. li. 12.* the
 Joy of thy Salvation, and uphold me with thy free Spirit.
 (3.) It is joined with holy Fear; so rejoice with Trem-
 bling, *Psal. ii. 11.* and with other Graces, Love, Peace,
 Long-suffering, Gentleness, *Gal. v. 22.* (4.) It is most
 inward, and hath all its Springs in God, *Psa. lxxxvii. 7.*
 (5.) It is pure, and unmixed. (6.) It is more constant
 and abiding than other Joys; Christ's Joy remaineth in
 the Soul whither it cometh, *John xv. 11.* (7.) The Sta-
 tutes and Commandments of the Lord will be Matter of
 a Song to those who have this Joy, *Psal. cxix. 54.*

Use 4. Reproof to many Christians, which foster in
 themselves these Things, which either mar altogether, or
 interrupt this their Joy; such as is the pouring forth of

the Heart on the World, and carnal Delights, rejoicing in a Thing of Nought, or the fostering of Unbelief or Jealousies of God's Love.

As to the third, That this Joy is promised, and so a Covenant Blessing, is clear from Scriptures; so, in *Psal.* xcvi. 11. *Light is sown for the righteous, and Joy for the upright in Heart*; and, in *cxxxii.* 16. *I will also cloath her Priests with Salvation, and her Saints shall shout aloud for Joy*; and, in *Isa.* xxxv. 1, 2. *The Wilderness and the solitary Place shall be glad, and the Desert shall rejoice*; and, in *ver.* 10. *The ransomed of the Lord shall return, and come to Zion with Songs, and everlasting Joy upon their Heads, they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away*; and, in *Isa.* lvi. 7. *Even them will I bring to my holy Mountain, and make them joyful in my House of Prayer*; and, in *Jer.* xxxi. 12, 13. *They shall come and sing in the Height of Zion, and shall flow together to the Goodness of the Lord,— and their Soul shall be as a watered Garden, and they shall not sorrow any more at all: Then shall the Virgin rejoice in the Dance, both young Men and old together, for I will turn their Mourning into Joy, and will comfort them, and make them rejoice from their Sorrow*: All these Scriptures are specially to be understood of spiritual and Gospel rejoicing; and that, in *Hos.* xii. 9. *I that am the Lord thy God from the Land of Egypt, will yet make thee to dwell in Tabernacles, as in the Days of the solemn Feast*, and *Zech.* viii. 19. *The Fast of the fourth, and the Fast of the fifth, and the Fast of the seventh Month, shall be to the House of Judah, Joy and Gladness, and cheerful Feasts*: More expressly, this Joy is promised by Christ, in *John* xvi. 22. *Ye now have sorrow, but I will see you again, and your Heart shall rejoice, and your Joy no Man taketh from you*: This may be further cleared by these Reasons, 1. It is one of the chief Things of the Kingdom that is promised, *Rom.* xiv. 17. 2. It is one of the chief Fruits of the Spirit of Promise, *Gal.* v. 22. 3. Through-bearing in Temptations is promised, and this Joy is our Strength, *Neb.* viii. 10. 4. It is heavenly and spiritual; so, if it came not from the Promise, we could not have it. 5. The Cove-

nant is of Life, and Joy is a good Part of the Christian's Life. 6. Faith and Hope are promised, and Joy is the Joy of Faith, *Phil.* 1. 20. and the rejoicing in Hope, *Rom.* 12. 12. 7. God hath promised to be our God and Portion, and all Things to us, and so our Joy. 8. If any Grace be promised, then Joy is promised, for Joy is the Flower and Reward of every Grace. 9. Salvation is promised, and so Joy, for it is the Joy of Salvation, *Psal.* 51. 12.

Use 1. Reproof to those, who seek the Root and Spring of Joy in themselves; they are of those who kindle a Fire, that compass themselves about with Sparks; they will be left to walk in the Light of their own Fire, and in Sparks which they have kindled; this shall they have from the Lord's Hand, they shall ly down in Sorrow, *Isa.* 50. 11.

Use 2. Hence there is Ground of Hope and Comfort to those, that, being Believers, are ready to sink into Discouragement, and to be overcome of Sorrow; they may have Joy if they will, for Joy is promised, even to Mourners, *Isa.* 61. 3. Who have it not, and seek not to have it, do raise a Scandal upon the Christian Life, which in itself is a joyful Life: There is a promised and allowed singing in the Ways of the Lord, *Psal.* 138. 5. If we have it not, we may blame ourselves; for all the Ways of God are Pleasantnesses, and all his Paths are Peace, *Prov.* 3. 17.

Use 3. All who would have this Joy, must go in to the Covenant that they may have it, all must be fetched from the Promise: 1. Repentance. 2. Righteousness. 3. Peace; and so, in the 4. Place, Joy: And so, with Joy we shall be able to draw Waters out of the Wells of Salvation, according to that, in *Isa.* 12. 3.

Followeth, Comfort, or, Consolation; a Fruit also of Faith and Sanctification, a fair and sweet Covenant Blessing.

Of it I shall speak briefly to these three, 1. To what it is. 2. To that, how excellent it is. 3. How it is also promised.

As

As to the *first*, What Comfort is, it may be known, first, from the Condition of the Party, about which it is conversant, 1. they are the People of God; Comfort is due to none but these, *Isa.* 40. 1. 2. All that mourn; it is Mourners that have need of Comfort, and they shall be comforted, *Isa.* 61. 2. 3. Those that are cast down, *2 Cor.* 7. 6. The Word in the Greek is, such as are meek and humble. 4. Those that are of feeble Minds, who are weak spirited; and in all these Comfort is applied to the soul, that speaking comfortably, in *Hos.* 2. 14. is speaking to the Heart; outward Relief will be nothing, unless the Soul in Distress have some Relief. Next, we may take up the Nature of it, by the Words expressing it, that it is a Cordial, or Cure of the Soul, whereby it is either kept from swooning or sinking, or is recovered from the same: Some of them express this Comfort, by soft and sweet Words; some, by calling up our Spirits; some, by taking on Boldness; some, by giving to the Heart a right Frame or Sett; so that this Comfort is the reviving of the drooping Soul, the strengthening of the weak and feeble Mind, the Stay of the Heart; when the Heart and Strength faileth, the Word of Comfort is sweet; but it must be spoken in, and received, before it can work the Cure.

Use 1. This reproveth People who call for Comforts, who never were cast down, and Ministers, who are ready to speak Peace and Comfort to those whom God would not have comforted.

Use 2. Seeing Comforts are for sick Souls, then who have Soul Sicknes may apply the Comforts; but they would look well to the Application; for many good Cures are marred in the Application; either the Cure is not applied to the proper Malady, or not in the proper Season, or it is not fully applied, nor made Use of ever, till the Cure be wrought.

As to the *second*, the Excellency of this Comfort, it appeareth, 1. From the Author, it is Jehovah; *I, even I am he that comforteth you*, *Isa.* 51. 12. He is God of all Comfort, *2 Cor.* 1. 3. This Comfort is of and from the Holy Ghost; so it is called, *Acts* 9. 31. This Consolation

tion is in Christ, *Phil.* 2. 1. The Holy Ghost from this is called the Comforter, *John* 14. 16, 26. And Christ is called the Consolation of *Israel*, *Luke* 2. 25. 2. The Excellency of it appeareth in and from the Mean, by which it is brought and wrought, and that is, the Scriptures, *Rom.* 15. 4. The Word preached, which is to Edification, Exhortation, and Comfort, *1 Cor.* 14. 3. And is also called the Consolation; so, in *Acts* 15. 31. The Epistle being read, it is said, *they rejoiced for the Consolation*, especially the Comforts come by the sweet and precious Promises. 3. The Excellency of Comforts appeareth, in that they reach the Soul, and they are so many Soul Cures, and they delight the Soul, and stay it, even in the Multitude of Thoughts, *Psal.* 94. 19. 4. Their Excellency and Usefulness appeareth in their Seasonableness, they bring seasonable Relief, they are that Word in Season, spoken to the weary, by him that hath the Tongue of the learned, *Isa.* 50. 4. 5. Their Excellency appeareth in this, that they prevail over and counterpoise abounding Sufferings; so the apostle telleth us, in *2 Cor.* 1. 5. as the Sufferings of Christ abound in us, so our Consolation also aboundeth by Christ. 6. The Excellency of Comfort appeareth in its excellent Effects, such as, the establishing of the Heart, the reviving of the Spirit, the quickening the whole Man unto Duty. 7. The Excellency of it appeareth in this, that it maketh a Man enjoy both God and himself; in the comfortable Condition, the Soul hath sweet Enjoyments. 8. The Excellency of Comfort appeareth from the contrary Wofulness of Sorrow and Discouragement; how shaking, weakning, and sinking Things are these?

Use 1. Are these Comforts of God, and of the Holy Ghost, and these Consolations which are in Christ, so excellent Things? then, they are worthy Reproof, who esteem them small: Though it was unjustly charged upon *Job*, that the Consolations of God were but small with him, *Job* 15. 11. Yet there be many that may be justly charged with such a Fault, who have their Puddle Comforts in the Pleasure of Sin, and empty Comforts placed in the transitory Contentments of a present World.

Use

Use 2. All who love excellent Things, covet these strong and sweet Consolations of God, the choice Comforts of the Spirit; they are of greater Price, the Price of Christ's Blood, and of more excellent Use than all the most rare and costly Cordials in the World; they quicken the Dead, and strengthen the Soul to the highest Acts of Life in Communion with God, and Delight in him: None will know the Worth of them, as they who have had their Souls down, and brought up again from the lowest Pit, with *David*, in *Psal.* 86. 13. and *Heman*, in *Psal.* 88. 6, 13.

As to the *third*, That Comfort is promised, is clear, (1.) From Scripture, that, in *Isa.* 40. 1. wherein the Warrant is doubled for ministring Comfort to his People; and, in *Isa.* 51. 3. *The Lord shall comfort Zion, he will comfort all her waste Places*; and, in *Isa.* 66. 13. *As one whom his Mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem*; and, in *Jer.* 31. 13. *I will comfort them, and make them rejoice from their Sorrow*: And then, that great Promise of Christ, that he will send the Comforter, *John* 15. 26. yea, it is promised, that the Lord will heal and restore Comforts, *Isaiah* 57. 18. (2.) By the Experience of the Saints, *David* had the Experience, that even the Lord's Rod and Staff did comfort him, *Psal.* 23. 4. and professeth his Hope, that the Lord would comfort him on every Side, *Psal.* 71. 21. (3.) Faith and Hope are covenanted, and there is Comfort in both these, and in Love also, *Rom.* 1. 12. *2 Thess.* 2. 16. and *Phil.* 2. 19. (4.) Grace sufficient is promised, and so all necessary Comforts.

Use 1. Misery of those who live without the Covenant; they have no Title to Comfort, because they have no Right to the Promise.

Use 2. All who stand in Need of Comfort, let them turn in to this Covenant of Grace, and thence they shall have it, even abounding Consolations; but, let none come to seek Comfort until they see a Need of it; yet laying up of Comforts in Store, till a Time of Need, were good Thrift: Next, you would look well, that you

per-

pettishly put not away Comforts when they come unto you; fore Anguish hath made the Saints sometimes do so, *psalm 77. 2.*

S E R M O N XXXIX.

ON THE

GOSPEL COVENANT:

On the last Fruit of SANCTIFICATION, COMMUNION with God.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

HOLINESS is of great Price with God, and of marvellous Advantage to Man; it beareth Fruit to God, and bringeth forth precious Fruit to us: We have heard of a four-fold Fruit, of Peace, Assurance, Joy, and Comfort; followeth now the last and best Fruit thereof, Communion with God; and of it I shall speak a little, (for it is but little that can be spoken of this unspeakable Thing,) in these three, 1. What it is. 2. How precious and excellent a Thing it is. 3. How it is also promised, and so a rich and fair Covenant Blessing.

As to the *first*, Communion with God is a great Mystery; it is founded in another Mystery, nearest Union with God: The Apostle *John* doth assert, that such a Thing

is attainable, *1 John* 1. 3. And truly our Fellowship is with the Father, and with his Son Jesus Christ: And the Apostle Paul prayeth for it to the *Corinthians*, *2 Cor.* 13. 14. The Communion of the Holy Ghost be with you all. This Communion with God is diversly expressed in Scripture; Sometimes by Men their walking with God, as it is said of *Enoch* and *Noah*, *Gen.* 5. 22. and 6. 9. And God walking in them, or among them, *Lev.* 26. 12. Sometimes by the Lord's dwelling in them, and with them, and their dwelling in him, *2 Cor.* 5. 16. and *1 John* 4. 13. Sometimes by the Lord's delighting in Men, and their delighting in God, *Pro.* 8. 30. Christ was the Father's Delight; there was most sweet Communion betwixt them; and while Men are called up to Delight themselves in the Lord, *Psal.* xxxvii. 4. they are called up to nearest Communion with him. More particularly, in this Communion with God are these Things: (1.) There is a supposed Union; Communion cannot be without Union; Union with God is in Christ, and by the Spirit they that are joined to the Lord are one Spirit, *1 Cor.* 6. 17. (2.) In Communion there are mutual Communications; the Lord communicateth himself inwardly, and spiritually, and most freely; and this either mediately by Ordinances, or immediately by himself and Spirit; and the Soul doth communicate itself in going out upon God in secret Actings, such as are the Acts of Meditation, Adoration, and Admiration. (3.) In it there is Commerce and Correspondence, Heaven coming down to Earth, *Isa.* lxiv. 1, 2. And the Soul ascending up to Heaven, so the Conversation in Heaven, *Phil.* iii. 20. (4.) There is much Trust, where this Communion is; each will trust the Secret to another: So, in *Gen.* xviii. 17. the Lord will not hide from *Abraham* that which he was to do to *Sodom*, and the other Cities, which did partake of her Sins: In this Communion, Christ looketh upon Believers, not as Servants, but as Friends; all Things that he hath heard of the Father he will make known to them. (5.) In this Communion there will be much Condescendence on either Part; on the Lord's Part much Condescendence of Love, always loving freely; even when he

healeth

healeth Backslidings, *Hos.* xiv. 4. And on Man's Part much Self-denial, *Mat.* xvi. 24. (6.) In it there will be much Familiarity, talking one with another, speaking Face to Face, as a Man doth with his Friend; so did *Moses* with God, in *Exod.* xxxiii. 11. (7.) In this Communion there will be sweat Talk, and Soliloquies, some secret Communications, which no other can know, when the King is held in his Galleries, *Cant.* vii. 5. (8.) There will be mutual Delights, the Lord calling his Spouse *Hephzibah*, when his Delight is in her, *Isa.* lii. 4. it cannot be told what that is, while we are in this Life; as the Bridegroom rejoiceth over the Bride, in the 5th Ver. of that Chap. And then the Spouse delighting in him, *Cant.* v. 16. *His Mouth is most sweet, yea, he is altogether lovely;* he is her Beloved, and her Friend. (9.) A mutual praising of each other, as it is in the Song; the Church praiseth and prizeth the free Gifts of God, and the Lord praiseth and prizeth their buying without Money, and their Service done with a willing Mind: God delighteth in Mercy, *Micah* vii. 18. and the Saints delight in Love and Praises.

Use 1. The Misery of those that know nothing of this Fellowship with God, who readily will be drawn to any Fellowship rather than this; yea, which is lamentable, they have Fellowship with the unfruitful Works of Darknes, contrary to *Eph.* v. 11. Ah! they know not Communion with God: If they knew it, nothing would be preferred unto it; and they would take no Rest until they were made Partakers of it; *without God in the World,* would be unto them the forest Plague.

Use 2. Let all love Holiness, who profess to seek Communion with God; for this precious Communion is the Fruit of Holiness: Sin doth separate Souls from God; but Holiness bringeth the Soul near God, and God near to the Soul; so there cometh to be a sweet Fellowship, and good Correspondence from Conformity: Holiness is God's Image, and he loveth to see it; it is that which is much for his Praise, and he inhabiteth Praises.

As to the *second* Thing propounded, concerning this Communion, the Excellency of it, it is so excellent, as nothing

is like it; (1.) The Excellency of it appears in this, that it speaketh great Nearness with God; and there is great Excellency in that; for when the Spirit of God would set forth the highest Honour and Excellency of his Saints, in *Psal. cxlviii. 14.* he calleth them a People near him. (2.) It appeareth in this, that it is Fellowship with the Father, with his Son, and with the Holy Ghost; Fellowship with God as a Father, O! that is sweet: *Wilt thou not from this Time cry unto me, My Father, thou art the Guide of my Youth?* Jer. iii. 4. It is Fellowship with God, as one in Covenant with us, as one of nearest Relation unto us, as one with whom we may be familiar, and that will refuse to give us nothing that is good, so God is Love unto us, 1 *John iv. 8.* And then, Fellowship with the Son, O! that is sweet; it is such as maketh us Partakers of him, *Heb. iii. 14.* as maketh him to be in us, and us in him, *John xvii. 21, 23.* as made us his Delight in Eternity, *Prov. viii. 39.* and will make him our Delight throughout all Eternity; and then Fellowship with the holy Spirit, and so, a most inward and immediate Fellowship, and most spiritual Fellowship, of Spirit with Spirit, a most ravishing Fellowship, wherein the Spirit of God raiseth our Spirits to Admiration and wondering; And then, Fellowship with the sealing Spirit, whereby the Friendship is made inviolable. (3.) The Excellency of it appeareth in this, that there are so rich Communications and Manifestations in it; the Lord therein communicateth his special Love, Influences of Life and Strength, Evidences of his accepting both Persons and Services; and then, there are it it, rare Manifestations of God; sometimes of his Mind, sometimes of his Nature, sometimes of his special Goodness. (4.) The Excellency of it appeareth in this, the Dignity to which this Fellowship doth advance the Creature: Fellowship with God maketh Believers Princes with God, as *Jacob* was; it maketh them Kings and Priests to God, *Rev. i. 6.* great Courtiers with the King of Kings. (5.) The Excellency of it standeth in this, that it maketh Men of excellent Spirits: Companying with the wise and Men of Parts, will help Men much to improve their Parts, tho' they

they be weak; how much more will familiar conversing with God do this? (6.) The Excellency of it is in this, that there is Access therein to God with Boldness; tho' this Boldness will not any Way lessen Reverence, yet it will make a Soul very bold and familiar with God; See it in *Abraham*, *Gen. xviii.* and in *Moses*, *Exod. xxxiii.* from Verse 9th to the End: The one of those, for this Familiarity with God, is called the Friend of God for ever, by *Jehosaphat*, *2 Chron. xx. 7.* and by the Lord himself, *Isa. xli. 8.* Abraham my Friend; and it is said of the other, that the Lord spake to him Face to Face, as a Man doth to his Friend, in the 11th Verse of *Exod. xxxiii.* Who have Fellowship with God, may speak all that which is in their Heart to him, and may expect great Things from him in Prayer. (7.) Fellowship with God will make a Man's Face to shine: *Moses* was but some short Time with God on the Mount, and his Face shined; so as the People could not endure to look upon it; so as he behoved to cover it with a Vail; the Skin of his shone so, that both *Aaron* and all the Children of *Israel* were afraid to come near him, *Exod. xxxiv. 29, 30, 33.* Fellowship with God will make the Soul shine thro' the Body, and make the Countenance look Heaven-like. (8.) The Excellency of this Fellowship appeareth in this, that it is such as the spiritual Man will never weary of: It is true, there will be something in the most mortified Christian, that will weary of the most spiritual Exercises, according to that, in *Mark xiv. 38.* The Spirit is truly ready, but the Flesh is weak; yet the new Man in the exercised Christian will have an unwearyed Delight in Fellowship of God; so as never to be out of it: This made *Peter*, in *Mat. xvii. 4* while he was on the Mount with Christ, say, Lord, it is good for us to be here, let us make here three Tabernacles, one for thee, one for *Moses*, and another for *Elias*. (9.) The Excellency of it appeareth, when it is compared with all other most delightful Fellowships: The Fellowship of a Man with his Friend is very sweet; but it is nothing compared to the Fellowship with this Friend: It cannot be told how much there is in that Word, *1 Cor. v. 16.* *This is my Beloved, and*

this is my Friend: The Fellowship of a Husband with his loving Wife is sweet; when she is the loving Hind, and pleasant Roe, when her Breasts satisfy her Husband at all Times, and he is always ravish'd with her Love, *Prov. v. 19.* but this is nothing to the Fellowship of Christ with his Bride, when he is a Bundle of Myrrh unto her, lying all Night betwixt her Breasts, *Cant. v. 13.* when his left Hand is under her Head, and his right Hand is embracing her, *Cant. ii. 6.* The Fellowship of dear Companions at a Feast is sweet and solacing; but it is nothing to this, of feasting with Christ; while the King sitteth at the Table, the Spiknard of the Bride doth send forth the Smell: In other Fellowships, there is neither that Oneness and Suitableness of Spirit, nor that Inwardness of Communication; so, there cannot be so satisfying and solacing Delights.

Use 1. Hence we may see their Misery and Madnes, who neither know nor care for this super-excellent Thing, Communion with God; they satisfy themselves, and yet cannot be satisfied with the impure Fellowship of ungodly Men, and unclean Spirits: They pour out their Hearts, and spend those immortal Spirits, which were made for Communion with God, upon Vanity and Wickedness; their Hearts become one with the Heart of their detestable Things; compare *Ezek. xi. 19.* with 21.

Use 2. Matter of Praise and Thankfulness, to those who have this Communion with God; they are blessed indeed, they know the joyful Sound, *Psal. lxxxix. 15.* they dwell in God's House, and they will be ever praising him, *Psal. lxxxiv. 4.* they walk in the Light of God's Countenance: But, that you be not deceived, to think that to be Communion with God, which is not, take these Marks: (1.) True Fellowship with God is in Christ: Who have no clear and distinct Knowledge of Christ, and closing with him in the Covenant, have no true Communion with God at all; for the Fellowship is, as with the Father, so with his Son Jesus Christ, *1 John i. 3.* (2.) True Fellowship hath spiritual Apprehensions of God; that which is false hath only carnal Apprehensions of him. (3.) The true Communion is more inward and

On the GOSPEL COVENANT. 371

secret; the other doth but tickle and delight the sensitive Part. (4.) The spiritual is more rooted and abiding than the other. (5.) Likeness and Suitableness is wrought by the one, not so by the other. (6.) True Fellowship will work a Delight in the Law, after the inward Man, *Rom. vii. 22.* (7.) Boldness of Access is both a Sign of it, and a Mean to increase it. (8.) An Antipathy to wicked Fellowship, and cordial Delight in the Fellowship of the Saints, *Psal. xvi. 2, 3.* (9.) A Willingness to part with all, before that we part with this Fellowship; yea, there will be no living without it, and never enough of it, until we come to, where we shall enjoy to the full. (10.) Where it is there will be high Respects for Jesus, and a Love and Longing for his Appearing, *2 Tim. iv. 8.* yet, it would be remembered, that this Communion will not be always in the same sensible Measure; yea, it will not be without its sad Interruptions, *Cant. v. 6.* *I opened to my Beloved, but my Beloved had withdrawn himself, and was gone;* yet, where it hath been in Truth, there will be a Restlessness in that withdrawing, and not only a longing till he return, but an active bestirring of one's self, in the Use of every Mean, that he may return again.

As to the *third* Thing propounded of this blessed Communion, that it is promised, it is clear, (1.) From Scriptures, where it is promised, both that God shall walk in and with them, and they shall walk with him; so, in *Lev. xxvi. 11, 12.* *I will set my Tabernacle among you, and my Soul shall not abhor you, and I will walk among you, and will be your God, and ye shall be my People:* And, in *Micah iv. 5.* *We will walk in the Name of the Lord our God for ever and ever;* compared with *Zech. x. 12.* *I will strengthen them in the Lord, and they shall walk up and down in his Name:* And that Promise, in *Rev. iii. 4.* *They shall walk with me in white:* And from these Scriptures, wherein it is promised, that the Lord will dwell with his People, dwell in them, with them, and amongst them; so, in *Exod. xxv. 8.* *Let them make me a Sanctuary, that I may dwell amongst them;* and, in *Psal. lxxviii. 16.* it is said of the Hill of God, which is his Church, *This is the Hill which the Lord desireth to dwell in; yea, the*

372 S E R M O N XXXIX.

Lord will dwell in it for ever; the like we have, in Plat. cxxxii. 13, 14. The Lord hath chosen Zion, he hath desired it for his Habitation; this is my Rest, saith he, for ever; here will I dwell; for I have desired it: And we have a more clear Place, both for his walking in and dwelling with his People, in 2 Cor. vi. 16. I will dwell in them, and walk in them; and I will be their God, and they shall be my People. This may be further cleared, by these Reasons, 1. Fellowship with God must be by the Promise, because it cannot be otherwise; for naturally, we are without God, we are gone far from him, and cannot return again. 2. It is promised that he will be our God; and in that Promise Fellowship with himself is promised. 3. Christ by Promise is given to be a Head and Husband; and these blessed Relations cannot be exercised, without nearest and sweetest Fellowship and Communion. 4. The Holy Ghost is promised; and it is so, that he may abide with us, and dwell with us, *John xiv. 16.* and that is to give us Fellowship and Communion with himself. 5. The Pardon and putting away of Sin is promised: Nothing doth hinder Communion but that; and when it is put away, Communion must needs follow. 6. Holiness and Conformity with Christ is promised; and in Conformity with him is Communion with God, both founded and advanced. 7. While it is promised, that the Lord will make his holy Name known in the midst of his People *Isaiah*; these Manifestations cannot be without Fellowship. 8. While the Lord hath promised, that he will never leave nor forsake his People, *Heb. xiii. 5.* with his Company Communion is promised.

Use 1. If Communion with God be only by the Promise, then, Wo to these who live Strangers to the Covenants of Promises; they neither have, nor (remaining in their natural State) can they have any Fellowship or Communion with God; and, leaving without God, they must die without Hope, *Eph. ii. 12.*

Use 1. All who desire to have this Communion with God, must turn in to the Covenant, and fetch it from thence; we can have no good or perfect Gift but from the Father of Lights, *James i. 17.* and it is by Cove-

nant

nant that he will be a Father, 2 Cor. vi. 17. Seek Fellowship with the Son, who would have Fellowship with the Father: 1. Fellowship with him as the Root and Foundation of it: He is the Peace, and maketh the Friendship. 2. Seek to hold it in the Fellowship of his Death and Resurrection; being made conformable unto his Death, *Phil. iii. 10.* 3. To advance it by Fellowship of the Spirit, *Phil. ii. 1.* 4. By following and seeking after him in Ordinances; he walketh in the midst of the seven golden Candlesticks, *Rev. i. 13.* 5. By maintaining Fellowship with his suffering Members; the Lord is much with them; his Spirit doth rest on them, 1 *Pet. iv. 14.* who are Partakers of the Afflictions of the Gospel, as in 2 *Tim. i. 8.* may expect to be made Partakers of his Holiness, as in *Heb. xii. 10.* 6. Study to have and maintain this Fellowship, by walking in him, *Col. ii. 6.* drawing Light and Life from him, Day by Day; yea, and every Hour and Moment. 7. Beware lest we provoke him, so as to break this Fellowship, *Exod. xxiii. 21.* especially, we would beware of these three, (1.) That, as to Life and Conversation, we have no Fellowship with the unfruitful Works of Darkness, but rather reprove them, *Eph. v. 11.* (2.) As to Doctrine, we beware, *Tit. ii. 10.* with *Eph. v. 6, 7.* (3.) As to Worship, we must have no Fellowship with Devils, 1 *Cor. x. 20.*

S E R M O N XL.

ON THE GOSPEL COVENANT.

On the Means of Sanctification, HEARING of the
WORD, and RECEIVING of the SACRAMENTS.

2 SAMUEL XXIII. 5.

*Although my House be not so with God; yet he hath made
with me an everlasting Covenant, well ordered in all Things
and sure; for this is all my Salvation, and all my Desire,
although he make it not to grow.*

FOLLOW now to be spoken of, the Means of Sanctification, the Means and Helps of Sanctification; and, amongst these, the first is, the Hearing of the Word; and of this I shall shew, 1. What it is. 2. The Excellency of it. 3. How it is a covenanted Blessing, the right Hearing of the Word.

As to the first, Hearing is not to sit before the Lord's Messengers, and to be tickled with a Discourse, as in *Ezek. 33. 31, 32.* 2. It is not to hear lightly, as if it were the Work of Man; but to hear it as the Word of God, *1 Theff. 2. 3.* and let it sink down into our Ears, *Luke 9. 44.* 3. It is not to hear it with a loose Purpose, as to the doing of it; but to engage ourselves by Oath to perform it, *Psal. 119. 106.* and so not to be Hearers only but Doers also, *James 1. 22.* There should be no Delay allowed unto ourselves, *Psal. 119. 60.* 4. The Hearing

mult

must not be in our own Strength, nor yet partially, so as to do many Things only, as *Herod* did, in *Mark* 6. 20. but with a Purpose to observe and do all, and not to turn from that which is commanded, to the right or left Hand, *Deut.* 5. 32, 33.

More particularly, the right Hearing of the Word is a Part of God's Worship, wherein there is a professed Dependence on God, for the knowing of his Mind and Will, in Relation unto and with a Purpose to do the same: It is both an Ordinance of God, in which we wait on him for spiritual Good, and a Grace whereby we are inabled so to depend.

Use 1. Against many Hearers, who are not of the right Sort: 1. Those that give not earnest Heed, and let all slip, *Heb.* 2. 1. 2. Those that drink in all, without discerning what is from God: The *Bereans* were not so, *Acts* 17. 11. We ought to take heed what we hear, *Mark* 4. 24. 3. Those that are wide Riddles, let the best go, and retain the worst; such are for catching at Words, to make a Man an Offender for a Word, *Isaiah* 29. 21. They are for smooth, and not for right Things, *Isa.* 30. 10. 4. All forgetful Hearers, who hear and do not, *James* 1. 25.

Use 2. Sith every Hearing is not the right Hearing; we would take Heed how we hear, *Luke* 8. 18. Unto right Hearing there is required, 1. Preparation, a Readiness to hear all Things that are commanded of God, *Acts* 10. 33. And in this it would be considered, how it is a mighty Ordinance of God, to pull down strong Holds, *2 Cor.* 10. 4, 5. a Plough to plow up Thorns and Weeds, *Jer.* 4. 3. We should come to it, humbled for our Ignorance, willing to be taught, *Isa.* 2. 3. with earnest Desires after, and a high Esteem of it, *1 Pet.* 2. 2. *Job* 23. 12. and with Resolution to yield ourselves unto it, and so to suffer the Word of Exhortation, *Heb.* 13. 22. And, with all, there must be much Prayer, like that, in *Psal.* 119. 18. 2. There is required due Attention; we must set our Hearts unto all the Words of God, *Deut.* 32. 46. *Acts* 16. 14. Considering that God is high, and the Matter high, and very much of our Concernment, *Deut.*

32. 47. and *Luke* 10. 42. 3. It must be taken in into the Heart, and so applied particularly, as if it spoke to us by Name, *Prov.* 2. 1, 2, 10. The Word must enter into our Heart, and be pleasant to our Soul. 4. It must be received with Faith, *Heb.* 4. 3. Meekness, *James* 1. 21. with Fear, *Isa.* 66. 1. with Love, 2 *Thess.* 2. 10, 11. Not from Novelty, or carnal Excellency of the Teacher, but from the spiritual Excellency that is in the Word, revealing Christ, mortifying Lusts, and sanctifying the Heart. 5. It must be received in an honest Heart, *Luke* 8. 15. Not only hidden there, but practised, *Psal.* 119. 11. with *James* 1. 22. Who do not so deceive themselves, in making wrong Conclusions, as the Word beareth.

As to the second Thing, Right Hearing of the Word is an excellent Thing; blessed are they who so hear as to know the joyful sound, *Psal.* 89. 15. Blessed is the Man that heareth Wisdom, watching daily at her Gates, *Prov.* 8. 34. Blessed are they that hear the Word and keep it, *Luke* 11. 28. For further clearing up the Excellency thereof, consider, (1.) It is the converting Ordinance, *Psal.* 19. 7. (2.) It is a Mean of Confirmation, and of Increase of spiritual Strength; to them that have, more shall be given, *Mark* 4. 24. This Word of Grace is able to build us up, *Acts* 20. 32. (3.) The Excellencies of the Word do commend the Hearing of the same highly; it is the Word of Life, *Acts* 5. 20. of Grace, as we have now told you, of Salvation and eternal Life, *Acts* 13. 26. with *John* 6. 68. it giveth Light, *Psal.* 119. 30. reformeth, *Psal.* 119. 9. reviveth, *Isa.* 57. 19. Yea, there is more Excellency in the Word than in all other Manifestations of God, *Psal.* 138. 2. (4.) The Excellency of this Hearing may be known by the woful Estate of those who hearing hear not, *Mat.* 13. 13. they lose the best Opportunity of receiving the best Things, they come under great Sin and Condemnation, *John* 3. 19. It is a Sign of Hardness of Heart, and of being under the Power of the God of this World, *Luke* 16. 31. 2 *Cor.* 4. 3. such are near a Curse, *Heb.* 6. 7, 8. (5.) The Excellency of the Word is in this, all Things are sanctified by it, 1 *Tim.* 4. 5. (6.) As the Word spoken in Season is

an excellent Thing, *Isa.* 50. 4. so is it when heard in Season. (7.) Right hearing and receiving of the Word doth help much in the Time of Affliction, *Psal.* 119. 50, 92. (8.) Many great Promises made to this hearing, *Prov.* 1. 8, 9. and 4. 10. *Isa.* 55. 3. *John* 24. 25.

Use 1. Against those that either cannot or will not hear; they deprive themselves of a most excellent Gift, and of all the excellent good Things which are conveyed by right and sanctified hearing.

Use 2. Against those that hear light and vain Things, with greater Delight than the Word, yea, and the Traditions of Men, more readily than the Oracles of God.

Use 3. Make it your great Work, to be right Hearers of the Word; it glorifieth the Word of God, *Acts* 13. 48. it maketh it near and sure, *Rom.* 10. 5. it sanctifieth, *John* 17. 17. If we glorify not the Word, the Lord himself will glorify it, *Isa.* 42. 21. And if we will not hear his witnessing, *Acts* 26. 22. it shall judge us, *John* 12. 48.

Use 4. Bless God, and be thankful, all you that have the hearing Ear; and that you be not deceived, consider these Marks, and search whether they be in you or not: 1. If you be willing to hear Instruction, and to hold it fast, and to be daily hearing new Instructions, *Prov.* 4. 13. and 8. 33. 2. If you hear that you may do. 3. If you receive the Word, for which no present Use is seen, you lay it up, so hear for the Time to come. 4. If you be humble Hearers. 5. If earnest and greedy Hearers. 6. If of a discerning Ear, discerning the spiritual Word; the Ear trieth Words, *Job* 34. 3. 7. If the Word be sweet to your Taste, *Psal.* 119. 103. 8. If you tremble with due Reverence at the most comfortable Word. 9. If you be so hearing, as that every Day you be learning something of these two Things, our own Unworthiness, and Christ's Excellency and Usefulness.

Use 5. Watch well against these Things which may marr right hearing, and turn all hearing unprofitable, such as, Surfetting, Drunkenness, and Cares of this Life, *Luke* 21. 34. and pray the Lord, that he may be pleased long to keep the precious Ordinance of the preaching of the Word, that he may long have, and be blessed with,
the

the Exercise of this excellent Gift, of the hearing Ear, and right hearing of the Word.

As to the third Point, That this right hearing of the Word is promised, and so that it is a covenanted Blessing, it is clear, First, From Scripture; he promised to *Israel* at *Horeb*, *I will make them hear my Words, that they may learn to fear me*, Deut. 4. 10. In *Isa.* 29. 18. and Days of the Gospel, it is promised, that *the Deaf shall hear the Words of the Book*; and, in *Isa.* 32. 3. that *the Ears of them that hear shall hearken*: Prophefying will make dry Bones hear the Word of the Lord, *Ezek.* 37. 4. The Lord openeth the Ear to Discipline, *Job* 36. 10. For Confirmation of this Truth, take these further Proofs: 1. It is not, nor can be had otherways, but by a free Gift, otherways the Book will be sealed, or we will not be able to read it, *Isa.* 29. 11, 12. Our Ears naturally are uncircumcised, so as they cannot hearken, *Jer.* 6. 10. 2. Faith is promised, so, right hearing; for, *Faith cometh by hearing*, Rom. 10. 17. 3. Obedience is promised; these two go together, hearing and obeying. 4. It is a Gospel Commandment, *Mat.* 17. 5. so, it is promised. 5. It is the End of the Gospel preached; by hearing, they that erred in Spirit come to Understanding, and they that murmured learn Doctrine, *Isa.* 29. 24. 6. Good Success is promised to the Word, as to the Rain; it shall not return void, but accomplish that which the Lord pleaseth, and prosper in the Thing whereto he sent it, *Isa.* 55. 10, 11. so, right hearing of the Word must be promised. 7. Right Worship is promised, a pure Offering, from the rising of the Sun to the going down of the same, *Mal.* 1. 11. and right hearing of the Word is a principal Part of Worship. 8. Sanctification and Salvation are promised, and hearing of the Word is a Mean of both.

Use 1. We may gather from this, their Misery, who live out of the Covenant with God; they cannot have this hearing and circumcised Ear; so, they cannot have any Profit by the Word; they have Ears, and hear not; Eyes, and see not: It is high Presumption for any, to think that they can hear, in their own Strength; the

Things

Things of
ral Man,

Ezek. 20. 4

Use 2. It

as they thi

that they

do so, the

right heari

Use 3.

then the p

for, we c

so, they v

Enemies t

The ne

ments; t

Means to

Of thi

To thew

lent Use

in the C

As to

Apostle

forth to

that Rig

ly, they

led the

Blessing

unto us

seal and

the sam

the ne

eat the

But, t

ments

of the

is able

forth

Apost

23. t

of th

Things of the Spirit of God are Foolishness to the natural Man, 1 Cor. 2. 14. The Word will be a Parable, *Ezek. 20. 45.* or a Reproach, *Jer. 5. 10.*

Use 2. It is against Discouragement in some, who have, as they think, heard long, and not heard; there is Hope that they may yet hear and learn; but, that they may do so, they must go in to the Covenant, and fetch all right hearing from thence.

Use 3. If right hearing be a great Covenant Blessing, then the preaching of the Gospel is a Covenant Blessing; for, we cannot hear without a Preacher, *Rom. 10. 4.* so, they who are Enemies to both or either of these, are Enemies to the Covenant of Grace.

The next Help or Mean of Sanctification, are the Sacraments; they are not converting Ordinances, yet they are Means to help forward and increase Sanctification.

Of this Head I propound these three Things also, 1. To shew you what Sacraments are. 2. Of what excellent Use they are and may be. 3. What Place they have in the Covenant; and how we are to improve them.

As to the first, What Sacraments are, that which the Apostle saith of Circumcision, in *Rom. 4. 11.* doth hold forth to us the Nature of them all; they are Seals of that Righteousness which is by Faith; or, more generally, they are Seals of the new Covenant, commonly called the Covenant of Grace, whereby Christ, and all the Blessings of the Covenant, are held forth and made sure unto us: Even the Sacraments of the old Testament did seal and confirm the Covenant of Grace, and hold forth the same spiritual Blessings, for Substance, with those of the new; for Proof of this, 1 Cor. 10. 3, 4. *They did all eat the same spiritual Meat, and drink the same spiritual Drink;* But, that we may more particularly know what the Sacraments of the new Testament are, know, 1. The Author of them is Christ, that one Lawgiver of the Church, who is able to save and to destroy, *James 4. 12.* So he sent forth his Disciples to baptize, *Matth. 28. 19.* And the Apostle saith of the Sacrament of the Supper, 1 Cor. 11. 23. that he received it of the Lord. 2. As to the Matter of the Sacrament, there is in every Sacrament an external

nal Thing, which is the Sign; and there is the internal and spiritual Thing, which is the Thing signified. 3. The Form or chief Being of a Sacrament, standeth in a Similitude, Relation, and spiritual Union of the Sign and Thing signified, by Christ's Appointment, so as the one hath the Name and Effects of the other attributed unto it; so, Circumcision is called the Covenant, *Gen. 17. 10.* the Lamb is called the Passover, *Exod. 12. 21.* the Bread is called the Body of Christ, and the Wine in the Cup his Blood, *Matth. 26. 26, 27, 28.* And the washing in Baptism is called the washing of Regeneration, *Titus 3. 5.* The 4. Thing, unfolding the Nature of the Sacraments, is the Ends unto and for which they were appointed. (1.) Was to represent Christ, and the great Benefits which are by him. (2.) To confirm the Covenant, and to assure our Interest in him; so, we are said to be buried with him by Baptism in his Death, *Rom. 6. 4.* And the Cup is called the Communion of his Blood, and the Bread the Communion of his Body, *1 Cor. 10. 16.* (3.) Are publick and distinguishing Marks, whereby the People of God are discerned from the Men of the World, that live without Christ; they are by these declared to be a peculiar and separated People unto him. (4.) They are Ordinances, whereby Christians come to be solemnly engaged to Christ and his Service; they are to him as the Soldiers Oath, given to him, as to the Captain of Salvation, to walk in Newness of Life, *Rom. 6. 3, 4.*

Use 1. Then all Sacraments which are not of Christ's Institution, are not true but bastard Sacraments; and they who either take away one Sign or both, in the Substance and Signification destroy the Nature of Sacraments.

Use 2. Make Use of Sacraments, not as bare Seals, but as appointed of God to represent Christ, and to confirm your Interest in him, yea, and as Means to convey spiritual Benefits to you, not by Reason of any Virtue in themselves, but by Virtue of an Ordinance, and working of the Spirit; it is the Spirit that quickeneth, *John 6. 63.* the Flesh profiteth nothing, and by Virtue of the Promise, which is annexed to the Precept in the Sacrament,

On the GOSPEL COVENANT. 382

ment, made unto all that do worthily receive, *Mat. 26. 26, 28. and 28. 29, 30. 1 Cor. 11. 24, 25.*

As to the second, The Excellency of Sacraments, you may take them, 1. They are of a noble Original, so, excellent. 2. They are Dishes, in which the great Things of the Covenant are set before us. 3. The Sacraments are now more excellent than they were of old; more clear, such as bring Christ and his Benefits more near unto us. 4. Consider the several Uses of the two Sacraments, and we shall find a great Excellency in them, such as of Baptism, *1st.* An Ordinance for our solemn Entry and Admission into the Church; by one Spirit we are all baptized into one Body, *1 Cor. 12. 13.* *2dly,* A Seal of the Covenant of Grace, confirming unto us our Right in all the great Things which are held forth therein, both to that Righteousness by Faith, *Rom. 4. 11.* and the Circumcision made without Hands, which is in the putting off of the Body of the Sins of the Flesh, *Col. 2. 11, 12.* a Seal of our Entry into Christ, *Gal. 3. 27.* of Forgiveness of Sin, *Mark 1. 4.* and Regeneration, in *Tit. 3. 5.* and a devoting of ourselves to new Obedience, *Rom. 6. ver. 3, 4.* and of the Supper, the excellent Uses of it doth hold forth its Excellency; such as are, *1st.* The Remembrance of his Death till he come again, *1 Cor. 11. 25, 26.* in it Christ is set forth evidently crucified before our Eyes; his one Sacrifice, by which we receive the Atonement, is clearly represented. *2d.* All the spiritual Benefits which are by Jesus Christ, are ensured thereby unto all Believers. *3d.* Their spiritual Growth is thereby advanced. *4th.* They come thereby to be more deeply engaged to him in all the Duties of the Covenant. *5th.* It is to them a Pledge and Bond of near Communion betwixt them and Christ. *6th.* Though no Sacrament in its Nature be a converting but a sealing Ordinance; yet, at such Times, wherein Christ useth to be preached more plainly, and the Covenant of Grace to be powerfully propounded, many a Soul hath been converted, and had his Conversion sealed in one Day.

Use 1. Are these Sacraments so excellent Ordinances, and Means of setting forward the Work of Sanctificati-

on,

on, and Consolation of Believers? Then, they ought to be duly esteemed; yet not so, as to give or allow unto them either Adoration, or any of Christs Dues.

Use 2. Make use of Sacraments, for the excellent Ends and Uses unto which they are appointed: Their Excellency standeth in the Uses for which they were appointed of God; so, make use of Baptism for its Ends, and of the Supper of the Lord for its Ends.

As to the third, What Place they have in the Covenant, doth clearly appear, by what we have said already: They are Seals of the Covenant, appointed for the Confirmation; they turn, after a sort, the Covenant of Grace into a Testament, confirmed by the Death of the Testator, *Heb. 9. 16, 17.* They are publick Instruments, in which, the great Things which Christ hath left unto Believers in Legacy, are held forth unto them, under the King's great Seal: And, that they are great Covenant Blessings, may appear thus, 1. In them, all the Promises are confirmed by Blood; and so, offered with all the best Assurances. 2. There are special sacramental Promises, which give Assurance, that whoever go about them in a right Way, shall receive the Thing signified; such as these who believe, and are baptized, shall be saved: *This is my Body, this Cup is the new Covenant in my Blood.*

Use 1. To reprove those who satisfy themselves with the outward Seal and Symbol, and never studied to be within the Covenant; they can have nothing but a Seal to a Blank; they must be within the Covenant, who desire to have any Benefit by Sacraments which do confirm the same.

Use 2. Let none be discouraged, though they do not find at present the Benefit and Good of Sacraments: The Benefit is not tied to a present Administration; it will come in due Time; the Wind bloweth where it listeth, *John 3. 8.* the Effect is in due Time, *10. 41.* the Effects of the first did appear very poorly at first, *Mark 14. 59, 66, 67, 68.*

S E R M O N XLI.

ON THE

GOSPEL COVENANT:

On the Means of SANCTIFICATION, PRAYER,
and PRAISE.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

TH E R E are two excellent Helps and Means of Sanctification, Prayer, and Praise; of which I intend to speak; and first of Prayer;

And of it in these three, 1st, What it is. 2^{dly}, How excellent a Thing it is. 3^{dly}, How it is ensured to Believers in the Covenant, and so, a most excellent Covenant Blessing.

As to the first, What it is, It may be known from and by scriptural Expressions which hold it forth, *Gen. 4. 26.* it is calling upon the Name of the Lord, and *32. 24.* with *Hos. 12. 4.* it is wrestling with God, with Weeping and Supplications, in *Psa. 38. 9.* it is the bringing of Desires and Groans before God, and in *24. 6.* it is the seeking of God's Face, in *84. 2.* it is the Heart and Flesh crying out for the living God, in *Mat. 7. 7.* it is asking, seeking, knocking, in *Luke 18. 1, 4, 5, 9.* it is to pray
and

and not to faint, to use Importunity, to cry Day and Night; briefly, Prayer is an Offering up of Desires unto God, the pouring out of the Heart before him, *Psa.* 62. 6. according to his Will, 1 *John* 5. 14. by the Help of the Spirit, *Rom.* 8. 26. in the Name of Christ, *John* 16. 23. with Confession of Sin, *Psa.* 32. 5. and thankful Acknowledgment of God's Mercy, *Phil.* 4. 6.

Use 1. From this Description of Prayer we will find these two Things; one is, That there may be a loud crying in the Ears of God, when there is no Voice of Man's Prayer heard; such was *Moses's* Prayer at the red Sea, *Exod.* 14. 15. and the other is, That there may be crying aloud for Help, and yet no Prayer, none that God will hear, though it be a crying in their Trouble, *Jer.* 11. 14. both a fasting and crying, 14. 12. though there be many Prayers, *Isa.* 1. 15. because not such Prayers as the Lord in his Word requireth.

Use 2. Who set about Prayer, let them look, (1.) To have it endited by the Spirit. (2.) To put it up with the whole Heart. (3.) To put it into the Hand of the great Master of Requests. (4.) To look well it be according to the Will of God, and with Submission to his Will. (5.) Let there be a patient waiting for the Answer.

As to the second, Prayer is a most excellent Thing; where it is right it is pure, *Job* 16. 17. it is all Prayer, and for all Things, Supplication in the Spirit, *Eph.* 6. 18. it is effectually fervent, and availeth much, *Jam.* 5. 16. For clearing up the Excellency of it, 1. It is the soft and warm Breathing of God's Spirit. 2. It is the Ease and disburdening of our Spirits upon the Lord. 3. It was a great Part of Christ's Exercise in his Life-time, *Heb.* 7. 5. and, in a sublime Way, his Exercise still, 7. 25. 4. It is the great Mean of our Converse with God, and Commerce with Heaven, while we are on Earth, like *Jacob's* Ladder. 5. It hath God engaged to hear, and will engage him to help, according to Promise, to hear all that call, *Joel* 2. 32. that call on him in Truth, *Psa.* 145. 18. to hear and not despise, 102. 17. to hear, and not upbraid, *Jam.* 1. 5. to have his Ears more open and ready

ready than our Prayers can be, *I/a.* 65. 24. *Dan.* 10. 11. 1. *Pet.* 3. 12. 6. It hath obtained great Things, not only Health to one's self, as to *Hezekiah*, from a deadly Disease, *I/a.* 38. 14, 15, 21. Strength, when mocked by Enemies, *Judg.* 16. 28. Children, when no Hope of them, *Gen.* 25. 21. but publick Gifts, such as, a Spirit of Government, 1 *Kings* 3. 9, 10, 12. Victory over Enemies, 2 *Chron.* 20. 12;—17. And in order to this, Power over Sun, Moon, *Joth.* 10. 12. over Sea and Waters, *Exod.* 14. 15. over the Air and Clouds, *Jothua* 10. 11. over Scars in their Courses, *Judg.* 5. 20. O! what hath not this Prayer done? It hath obtained Boldness in Times of Tryal, *Acts* 4. 29. Deliverance from Prisons, 12. 5. 7. Safety in the midit of the Fire, *Dan.* 3. 25. it hath prevailed over a *Laban* and *Esau*, and over an Enemy's Heart, to shew Favour to his People, *Neb.* 1. 11. and 2. 4. it hath overthrown huge Armies, 2 *Kings* 6. 18, 20. overthrown great Politicians, 2 *Sam.* 15. 31. and 17. 14, 23. it hath overcome, and daily doth overcome, *Satan* and all his Power, and with it maketh Men Princes with God, and, so to prevail with Men, *Gen.* 32. 28. 7. Prayer is as sweet Odours in golden Vials, *Rev.* 5. 8. 8. All Things are sanctified by it, 1 *Tim.* 4. 5. 9. The Spirit of Prayer is a Mark of Adoption, *Rom.* 8. 15. *Gal.* 4. 6. 10. Many great and precious Promises made to it: I name but some, *Psa.* 122. 6, 7. Prosperity promised to those who pray for *Jerusalem's* Peace, in *Isa.* 56. 7. Joy and Acceptance is promised to praying People, in *Mat.* 18. 19, 20. God will be in the midit of such, and what they agree upon shall be done for them: The Holy Spirit is promised to them, for the asking, *Luke.* 11. 13. and eternal Salvation in the End, *Rom.* 10. 13.

Use 1. Hence, as their Misery is discovered that are without the Covenant, they know nothing of this excellent Mean of every Good, the Key of all the Treasures of Heaven: So, it reproveth those, that take no Delight in this heavenly Exercise, who profess to be within the Covenant: They pretend, some of them, contrary to *I/a.* 45. 19. that they pray, and are not heard, so, seek God in vain: *Ans.* 1. Though Prayer be always a sure Adventure,

ture, it will not be always sudden: If we find in our Heart to pray, 2 *Sam.* 7. 27. God will find in his Heart to answer. 2. If Communion be had with God in Prayer, the Prayer is heard, because the Person is accepted. 3. God sometimes only quieteth the Heart, as to the Expectation of the Answer, and worketh Thankfulness upon Truith, and that is the Answer. 4. Continuance in Prayer, with Submission, a Token of Prayer answered, when the Heart is strengthened to wait for Mercy, *Psa.* 37. 34. 5. Zeal in Prayer, a Token of Hearing, as the Fire coming down from Heaven was to the Sacrifice accepted. 6. The Denial of one may be for the granting of a greater Good: *Abraham* his Prayer was not lost, when he had an *Isaac* for an *Ishmael*. 7. The Believer's Prayer is ever answered in the main Ends of it, the Glory of God, the Church's Good, and that which is best for them. 8. Take this as a sure Token of Hearing and Acceptance, if, when he seemeth to refuse, thou acknowledge him wise and righteous, and art Heart-satisfied with his Doing, as doing all Things well; thou hast got better than the Thing thou wast seeking.

Use 2. Comfort to those that have this excellent Thing, Prayer: They are not to be mean'd that have it. But some will object, 1. They never could pray. *Ans.* 1. An evil Disease, if it be so indeed. 2. Who want the Spirit of Prayer will not be much weighted with the Want of it; to discern the Want, is the Work of the same Spirit which helpeth to pray. 3. The Spirit which hath discovered the Want, and shewed the Need of it, will give it if it be sought. Others object, I have had that Spirit, but have it not now. *Ans.* 1. That is certain, the Spirit of Adoption, which is the Spirit of Supplication, once received, is never lost; yet he doth not blow and breathe alike at all Times, more than the Wind. 2. Wrestle and wait on; he will come again. It is objected by some, I cannot order my Speech in Prayer before God, I have neither Words nor Matter as others have. *Ans.* It is not Words which make Prayer; sometimes there are but Groans, *Rom.* 8. *ver.* 23, 26. or confused Roarings, *Psa.* 32. 14. indistinct Sounds, *Isa.* 38. 14.

short

short P
the Sac
Others
and in
fection
in Chr
put up
Psa. 3
many v
partly
tan; b
Saints.
Corrup
ence.
against
(2.) St
always
Thoug
the pr
As
Coven
his Pe
chap.
plicati
forth
fed:
confid
Rom.
Spirit
10. I
a Pie
nion
as in
the I
Mean
ble, I
God
ship,
56.
Pray

short Prayers, *Luke* 18. 13, 14. God needeth not Words; the Sacrifices of God are a broken Spirit, *Psal.* 51. 17. Others object, Their Prayers are cold and weak, and dull and imperfect. *Ans.* Prayers are not heard for their Perfection, but for Christ's Sake. 2. A weak Prayer, put in Christ's Hand, will be perfected. 3. Even Prayers put up in some Dilemper, have been heard, as that in *Psa.* 31. 22. Others cast their own Prayers, because of many wandering Thoughts. *Ans.* These are evil Things, partly from the Weakness of our Spirit, partly from Satan; but, 1st. They are ordinary, in less or more, to the Saints. 2^d. They are permitted for good, to discover Corruption, and to shew a Necessity of constant Influence. 3^d. The Spirit's Help is at Hand. 4th. Guard against them, (1.) By esteeming Prayer a great Work. (2.) Still set yourselves against them. (3.) Set up God always in his Greatness before you. (4.) Admit no Thoughts, though otherwise good, if they concern not the present Duty.

As to the third Thing, Prayer is promised, and a great Covenant Blessing, in *Jer.* 29. 12. it is promised, that his People shall pray, and that he will answer; and, in *chap.* 31. 9. *They shall come with Weeping, and with Supplications will I lead them,* in *Zech.* 12. 10. the pouring forth of the Spirit of Grace and Supplication is promised: And, that Prayer must come so by a free Gift, consider, 1. We know not of ourselves how to pray, *Rom.* 8. 26. 2. The Spirit is promised, and he is a Spirit of Prayer. 3. Faith is promised, so Prayer, *Rom.* 10. 14. 4. Obedience is promised, and Prayer is both a Piece of it, and fetcheth Strength for it. 5. Communion with God is promised, and it is as much in Prayer as in any other Thing. 6. That we shall be kept from the Hour of Temptation, *Rev.* 3. 10. Prayer is the Mean, *Matth.* 26. 41. 7. To be delivered out of Trouble, Prayer is the Mean, *Psa.* 50. 15. 8. Worshipping God promised, *Isa.* 66. 23. and Prayer is so much Worship, as it is put for the whole Worship of God, *chap.* 56. 7. 9. We can make use of no Promises but by Prayer, *Isa.* 43. 25, 26. *Ezek.* 36. 37.

Use 1. The Misery of those without the Covenant; all must be had by Prayer, and they cannot pray: No Man can call Jesus Lord but by the Holy Ghost, 1 Cor. 12. 3. *Object.* Men void of the Spirit may make long Prayers, Luke 20. 47. *Ans.* It is only from Parts, and the Work of a natural Conscience. *Quest.* How shall praying by a Gift be known from Prayer by the Spirit? *Ans.* It is but the Gift, not the Grace of Prayer, wherever the Heart is not changed. 2. Such Prayers will not hold up in great Straits; the Hypocrite will not always call on God, Job 27. 10. 3. Such Prayers are proud, attended with Discouragement, if Parts appear not with Applause. 4. The Gift will appear less in secret than in Company. As to Prayer, from a mere Principle of a natural Conscience, know it, 1st. It puts a Man on to the Duty, but giveth no Strength. 2^d. It hath no inward Delight in the Exercise. 3^d. No Fellowship with God in it. 4th. One Prayer doth not strengthen and quicken a Man to another. 5th. It seeketh only so much as to quiet the Conscience, not that which may purify it.

Use 2. Comfort to those who desire to pray, but cannot find in their Heart to pray as they would: The Spirit of Prayer is promised, and thereby the helping of the Infirmities of our Spirit.

Use 3. Who desire to pray aright, must go in to the Covenant and fetch it from thence; and to the Mediator therein: He teacheth to pray, Luke 11. 1. go to the Promise for Prayer, and then with Prayer to the Promises again, and that will be a sweet and blessed Round: Seek all by Prayer, thus, 1. Maintain all your Matters in good State before God. 2. Maintain a necessary Dependence on God, with fresh Thoughts of his Majesty. 3. Be sensible, both of the Want and Need of that which we seek. 4. Keep your Hearts loose from the World. 5. Seek God's Honour, and the Advancement of his Interests, and eternal Things in the first Place. 6. Seek in earnest, by the Spirit, lifting up pure Hearts and Hands, 1 Tim. 2. 8. 7. Seek in Truth, with humble Boldness, nothing doubting, Jam. 1. 6, 7. fervently, and constantly,

1 Thes.

1 *Thes.* 5. 17. and withal with great Humility, and always in the Name of Christ.

Use 3. Hence, the Folly of those will be easily seen, who think it an easy Thing to pray: It is neither in our Hand nor Heart, unless it be given us to pray as Christ prayed, in *Luke* 9. 29. in much Communion with God, not easily attained.

As to Praise, it is both a Part and Mean of Sanctification: Of it I shall speak in these three, 1st, What it is. 2^{dly}, How excellent a Thing and Exercise it is. 3^{dly}, How it is promised also, and so, a rich and free Blessing of the new Covenant.

As to the first, What this Praise is, It is, briefly, the shewing forth and commending of the Lord's Excellencies, with Admiration and Adoration: Other Things may be praised, or rather God in and for them; but, to praise and adore that, doth belong only to God: All the Excellencies of God are highly to be commended, especially his most excellent Goodness. This praising of God is sometimes expressed generally, by shewing forth all his Virtues, 1 *Pet.* 2. 9. Praises, in the *Greek*, is, Virtues: Sometimes by loving or confessing to the Lord, *Psalms* 18. 1. sometimes by lauding him, *Rom.* 15. 11. sometimes by blessing, *Psa.* 145. 21. sometimes by glorifying, *Isa.* 24. 15. sometimes by exalting, *Psa.* 99. 5. and extolling, 68. 4. This praising of God requireth the whole Man; the Judgment, to esteem; the Memory, to treasure up; the Will, to resolve; the Affections, to delight in God; the Tongue, to utter; and the Life, to express all his Excellencies and free Favours.

Use 1. By what is said in this short Description of Praise, it may appear how few they are who truly praise God; who neither know him, nor esteem him; so, speaking of him, cannot but take his Name in vain.

Use 2. We would look upon Praise as a great Duty: There is much required in it, high Thoughts of God, and low Thoughts of ourselves, the Rent of it must be gathered from every Thing, and the whole Man must be taken up in and with it.

As to the second, Praise is an excellent Thing, and very high Exercise: It is both good and pleasant, *Psal.* 52. 9. and 54. 6. and 135. 3. Further, take up its Excellency, 1. It is God's Delight, and dwelling Place, *Psal.* 22. 3. 2. It is Angels Exercise, *Isai.* 6. 1, 2, 3. 3. It is the Exercise of a Spirit in right Frame, *James* 5. 13. 4. It is the Oil which maketh the Wheels go well in and about a Duty. 5. It is the Fruit and Flower, which should grow up from every Blessing. 6. It is an everlasting good, and Eternity's Work. 7. It is the Lord's End, Christ's End, and the Soul's End, when it is right. 8. It is one of the great Gospel Sacrifices, *Heb.* 13. 15. 9. Unto Praise many Promises are made, *1 Sam.* 2. 30. *Psal.* 67. 5, 6. 10. The Excellency of this Exercise appeareth, from the Misery of those that have it not: Either they have here a mad, or a sullen and sorrowful Life, and hereafter, weeping, wailing, and gnashing of Teeth.

Use 1. Their Misery that never enter nor abide in this Covenant; they do forfeit that fair Privilege, of ever praising God, *Psa.* 84. 4. If a Spirit of Praise be so excellent, how abominable is a Spirit of Blasphemy?

Use 2. Let us learn then to follow after this Duty; for, 1. If in any Duty Assistance be to be expected, assuredly in this; for by it God is glorified, and our Will made conformable to God's. 2. No Way of thriving like this. 3. A praising Soul cannot readily be miserable, for Praises put him in Heaven. 4. It maketh us Priests unto God. 5. It is a never payable Debt, yet what we find in our Heart to pay, is accepted. Quickning Considerations unto Praise: 1st. Consider all God's Favours. 2^d. The Greatness and Freeness of God's Love in them. 3^d. The Difference made by him, by which we are preferred to others. Take these Marks of sound Praises: (1.) If payed with much Self denial, Thankfulness is a Kind of Sacrifice. (2.) If with strong Resolutions, and a fixed Heart. (3.) With Fulness of the Spirit. (4.) And with much Sweetness, like Incense. (5.) If they be still working up like new Wine. (6.) If they be more of God, for himself, than for any other Thing.

As to the third, That this Praise is covenanted and promised, take these Scriptures as Proofs, *Psalms* 22. 26. they shall praise the Lord, that seek him; and 102. 18. the People that shall be created shall praise the Lord, and 145. 4. *One Generation shall praise thee to another:* *Isa.* 43. 21. *This People have I formed for myself, they shall shew forth my Praise;* and *Isa.* 60. 18. there shall be so much Praise in the Church, that her Gates shall be called Praise; and *Isa.* 61. 11. the Lord will cause Righteousness and Praise spring forth before all the Nations. For further Proof, take these Reasons: 1. The Spirit promised, so Praise. 2. Joy and Salvation promised, so Praise. 3. The spiritual Exercise of this Grace is as little in Man's Power as of any Grace, so it must come from God, and so by Covenant. 4. Hope is covenanted; it is of Praise, *Psa.* 42. 11. 5. God's dwelling with his People is promised, and he inhabiteth Praises, *Psa.* 22. 3. 6. God's Glory is the great End which the Lord intendeth in all his Works; and he will have it. 7. It is Christ's great End in the Work of Redemption, *Isa.* 44. 23. and 49. 21. 8. It is promised, that God shall be glorified, and Praise glorifieth him, *Isa.* 55. 5. with *Psa.* 50. 23. 9. It is commanded, and so promised, *Psa.* 66. 2. *Rom.* 15. 11. Gospel Commands have Promises annexed.

Use 1. The woful Condition of those who live without the Covenant; they neither have nor can have the praising Frame; it cometh by the Promise, and they have no Title nor Right to it; they can pay to God none of his Dues, for they are all payed in and with Praises.

Use 2. Comfort to those that desire to have this Frame, and have not yet found it; it may be had, if they will but go in to the Promise in the Covenant, they both may and shall have it: So, when they are called unto Praise, by the Precept, they would turn in to the Promise, whereby the Lord is engaged to give a Spirit of Praise; the Promise is large as broad as the Precept: The Promises for Praise are to be employed at all Times, especially in the Gospel Day, *Psa.* 118. 24. and in Times, when our Spirits are in good Frame, *James* 5. 13.

S E R M O N XLII.

O N T H E

G O S P E L C O V E N A N T.

On the fifth BLESSING of the COVENANT,
ADOPTION.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE are blessed with all spiritual Blessings in Christ Jesus, Eph. 1. 3. and this is from the Lord, as God and Father of our Lord Jesus: And he is Christ's Father and ours, all by Covenant; so, all the spiritual Blessings are by Covenant. I have spoken to four great Covenant Blessings; the last was Sanctification, in general, in the Parts of it, and in all the principal Graces thereof, and in the Fruits and Means thereof: I intend now to speak of the fifth spiritual Blessing of the Covenant, which should have been opened before Sanctification; it is Adoption, and of it I intend to speak, as of the rest, in these three, 1st, What it is. 2^{dly}, How excellent a Thing and rich Blessing it is. 3^{dly}, How it is promised also, and so a new Covenant Blessing.

As to the first, What Adoption is, we would know,
1. What and where we are by Nature; we have no

Reason

Reason to boast of our Parentage: It is worse than so, as it is set down in *Ezek. 16. 3.* of *Israel*, that his Birth and Nativity was as of *Canaan*, his Father an *Amorite*, and his Mother an *Hittite*: We are so the Children of the Flesh, as we are not the Children of God, *Rom. 9. 8.* Children of Bondage, and of the bond Woman, *Gal. 4. 25, 31.* Children of Disobedience, or Imperfuation, *Eph. 2. 2.* Children of Wrath, *ver. 3.* no better by Nature than they who are called cursed Children, *2 Pet. 2. 14.* we are born under the Curse, *Gal. 3. 10.* yea, in plain Terms, we are called the Children of the Devil, *1 John 3. 10.* and we are so, till our State be changed. Now, Adoption is a Law Word, whereby is signified the taking one from one Family, and planting him in another: Amongst Men, it is ordinarily where Men have not Children of their own, they make choice of the Child of some other, ordinarily of a Friend, and take him into their Family, and appoint him their Son and Heir: The Lord doth so, and much better, to those that come to Jesus, and believe on him. He had innumerable Angels, for Sons, these Sons of God, and Morning Stars, that sang together, and shouted for Joy, when he laid the Foundations of the Earth, and Corner Stone thereof, *Job 38. 6, 7.* he stood in no Need of us; we were Foundlings, fatherless Things, as to any Father that could do us good; yea, we were Enemies; we were of a naughty Original and Descent: Yet the Lord, by this Adoption, did pass an Act of Grace upon us, whereby he took us out of the cursed Family wherein we were, and made choice of us to be his Children; not only to be of his Household, as in *Eph. 2. 19.* but to be his Heirs, Heirs of God, and joint Heirs of Christ, *Rom. 8. 17.* this Adoption Believers do receive as a free Gift, *Gal. 4. 5.* having of old been predestinated to it by Jesus Christ, *Eph. 1. 5.* at the first Entry they receive the Spirit of Adoption, whereby they cry Abba Father, *Rom. 8. 15.* yet there is much to come of the Glory of this Adoption; so as we are said to wait for the Adoption, *Rom. 8. 23.* so the Apostle *John*, in his *1 Ep. chap. 3. ver. 2.* saith, *Now we are the Sons of God, but it doth not appear what*

what we shall be: In a Word, Adoption is a putting of Believers in amongst his Children, according to that, in *Jer. 3. 19.* and entitling of them to the Right, and all the Privileges of Children: They being once accepted as righteous in Christ, they are instantly adopted, and owned by the Lord as dear Children.

Use 1. When we think of this wonderful Change of State, we should sit down with Admiration, wondering, and praising; and again, in praising, be wondering more and more: One while we would be looking on God, and be thinking with ourselves, and will God even be a Father? Did he move the Question for us, How shall I put you in amongst the Children, and did he answer it himself? Very easily, in the Scripture last cited, *Thou shalt call me my Father.* O! sweet and easy coming to such a State and Interest: Another while we would sit down, and wonder at ourselves, so many as are raised unto this high and happy State: Say, what a State and Dignity is this I am come unto? What is or was my House, who am I? with *David*, in *2 Sam. 7. 18.* that thou hast brought me in thereto? and with the same *David*, who said to *Saul*, *Who am I, or what is my Life, or my Father's Family in Israel, that I should be Son in Law to the King?* *1 Sam. 28. 18.* and, in *ver. 23.* of that chap. in the Ears of his Servants, *Seemeth it to you a light Thing, to be a King's Son in Law, seeing that I am a poor Man, and lightly esteemed?* You may say much more, and more undervaluingly, of yourselves, who are we, to be Sons and Heirs of God?

Use 2. Is this such a happy State, that we are brought unto by Justification, how should we pity those, that are in the old most base and cursed State? They are Children of the Devil, and Heirs of Hell: It may be said of them, as of *Simon Magus*, in *Acts 8. 21.* they have neither Part nor Lot in this Matter, nor Right unto any Thing that is good; and we will pity them the more, if we remember how sometimes we were such as they, *Foreigners and Strangers*, *Eph. 2. 19.* how poor, blind, naked, and loathsome we were then, as we are described, *Ezek. 16. 4, 5.*

Use 3. Is this so high and happy a State, who would not be ambitious of it? You that have your vain Boastings of Pedigree, and have nothing of this, you are but poor Slaves and Traitors: Your Blood is tainted; but, had you this new Dignity, you needed not Envy the Sons of Nobles, yea, nor Kings and Princes of the Earth; you might look higher than they, and boast of a better and higher Birth, with him who said, he was not born noble, but he was new-born noble: You would be of the best Blood, the Blood royal indeed, of the most costly dye: It cost Christ his Blood.

As to the second, The Excellency of this Adoption, no Tongue can speak to it, nor Heart think suitably on it, whether we consider it in the low State from which the Believer is taken, or the high Estate to which he is raised thereby: Whether we consider the Father's free Act, Christ's Purchase and accepting us first into the same Body with himself, and after to the same Inheritance, to sit on the Throne with him, as he sits on the same Throne with the Father; or, whether we consider the Spirit's Work in and about the same: I shall only insinuate a little upon these three, 1. Their Dignity by this. 2. Their Liberty. 3. Their Privileges.

As to the first, The Dignity in which Adoption doth state Believers, 1. What greater Dignity, than to be of so near Relation to the most high, and to be his Children? See 2 Cor. 6. 18. *I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord almighty*: All the imaginable Honour and Dignity is in that, to be, in this Sense, Children of the most high: There is in it the Honour of Kings and Priests, in the Day wherein we are adopted by Jesus Christ; in that Day we are made Kings and Priests to God and his Father; in it there is the Dignity of highest Judges; for, at the last Day, they shall not only judge the World, but judge Angels, 1 Cor. 6. 3. There is in it the Dignity of highest Conquerors, and more than Conquerors, Rom. 8. 37. And of highest Triumphs, even of an always triumphing in Christ, 2 Cor. 2. 14. There was never a Conqueror that did always triumph; the Sons and Daughters of God are such,

as they may always triumph, be in the actual Enjoyment of the highest Dignities that can be had on Earth: There is in the Dignity of this Sonship, the Dignity of the highest Match and Marriage, Marriage with the King's Son, his Son who is the King of Kings, *Matth. 22. 2.* The Dignity of the highest Courtship and Fellowship, Fellowship with the Father and the Son, and with all the royal Company of Believers, *1 John 1. 3.* and with all the holy Prophets, Apostles, and Martyrs: And what shall I say more? if there be any Dignity in royal Places, or most pleasant Dwelling, the Sons and Daughters of God have that also; they are a Habitation of God thro' the Spirit, *Eph. 2. 22.* they are the Throne of his Glory, so called, *Jer. 14. 21.* the Beauty of his Ornament, which he hath set in Majesty, *Ezek. 7. 20.* and he is their Habitation, their high Tower, and House of Defence, *Psal. 90. 1. and 18. 2. and 31. 2.* He dwelleth in them, and they dwell in him; they to whom God giveth his Spirit, they dwell in him, and he in them, *1 John 4. 13.*

As to the second Demonstration of the Excellency of Adoption, which is in and from the Liberty which it bringeth, take it up thus, (1.) It sets us free of the basest Captivity and Slavery that ever was; it bringeth us from under the Captivity of Sin and Satan. (2.) It sets our Spirits free, by giving unto us that free Spirit of God, which *David* did beg so earnestly, *Psal. 51. 12.* and so delivereth us from that Spirit of Bondage which is unto Fear, *Rom. 8. 14, 15.* (3.) It doth settle upon us, and tettle us in, a free Estate, free of Burden; the Rent is but a small Gratitude, and the Master hath payed it; and, if ye believe, he will accept it as our Payment. (4.) In this it is declared, that the Son hath made us free; and they whom the Son hath made free, they shall be free indeed, *John 8. 36.* So we are not under Bondage to Man; we are bought with a Price, so are not bound to be Servants of Men, *1 Cor. 7. 23.*

But I go to the third, the Privileges which are in this Adoption: All that which hath been said of the Liberty and Dignity, doth belong to their Privileges; but now, more particularly, I shall desire to reckon out some of their

their Pri
among
have it
he gave
believe
lege, to
King on
Privileg
Prov. 8
the mol
lege, to
made P
this a b
everlast
(2.) T
Name
do the
barest
So the
called
himself
not, f
Name
they
Ye ha
but ye
Abba
God
crying
Spiri
Acce
in C
we l
Eph.
fiden
with
Spiri
a Fa
as a
that

their Privileges; and the (1.) is, That they are put in among the Children, numbered amongst them; so we have it, in *John* 1. 12. *As many as received him, to them he gave Power to become the Sons of God, even to them that believe on his Name.* It is reckoned to be a high Privilege, to be the Sons of Nobles, *Eccl.* 10. 17. even to a King or Prince, it is so: How much more and greater Privilege is it to be his Son, by whom Nobles do rule? *Prov.* 8. 16. It is a high Privilege, to be Children of the most High by Office, *Psal.* 82. 6. but it is a higher Privilege, to be so Children of the most High, as to be thereby made Partakers of the divine Nature, *2 Pet.* 1. 4. There is in this a better Name than that of Sons and Daughters, an everlasting Name, that shall not be cut off, *Isaiah* 56. 5. (2.) They have this Privilege, they have the Lord's Name put upon them, they are called by his Name; so do they plead, in *Isaiah* 63. 19. *We are thine, thou never barest Rule over them, they were not called by thy Name:* So the Meaning of these Words, *we are thine*, is, *we are called by thy Name*; and, in *Isaiah* 43. 1. The Lord himself owneth and encourageth his People thus, *Fear not, for I have redeemed thee, I have called thee by thy Name, thou art mine*; see *Jer.* 14. 5. (3.) Privilege, they receive the Spirit of Adoption; so, in *Rom.* 8. 15. *Ye have not received the Spirit of Bondage again to Fear, but ye have received the Spirit of Adoption, wherby we cry Abba, Father*; and, in *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying Abba, Father*: The Spirit of Adoption, and the Spirit of his Son, O! that is a great Privilege. (4.) Privilege, Access to the Throne of Grace with Boldness; Adoption in Christ doth afford us that; so, in *Rom.* 5. 2. by him we have Access into the Grace wherein we stand; and, *Eph.* 3. 12. *In him we have Boldness and Access with Confidence, thro' the Faith of him*: We may indeed be bold with a Father, when it is not we that speak, but his own Spirit, and the Spirit of his Son with us. (5.) Interest in a Father's Pity and Bowels; so, in *Psalms* 103. 13. *Like as a Father pitieth his Children, so the Lord pitieth them that fear him*: See how kindly the Lord bemoaneth Ephraim,

Ephraim, in Jer. 31. 20. Is Ephraim my dear Son? is he a pleasant Child? for, since I spake against him, I do earnestly remember him still; therefore my Bowels are troubled for him, I will surely have Mercy on him, saith the Lord. (6.) Privilege, it is to be under the Protection of our heavenly Father; he gathereth his own, as the Hen doth her Chickens, under his Wings, *Matth. 23. 37.* He is a Refuge to his Children, a Refuge and Fortrefs, *Psalms 91. 2.* a Refuge and a Portion in the Land of the living, *Psalms 142. 4.* their Goodness, their Fortrefs, their Deliverer, and their Shield, *Psalms 144. 2.* (7.) Privilege, to be well provided, and cared for by him; see *Mat. 6. 30, 31, 32.* *If God so clothe the Grass of the Field, which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little Faith? therefore take no Thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed,—your heavenly Father knoweth that ye have need of these Things; and 1 Pet. 3. 7. Casting all your Care on him, for he careth for you.* (8.) Chastened by him as a Father, *Heb. 12. 6.* but not cast off, *Lam. 3. 31.* (9.) Sealed to the Day of Redemption, *Eph. 4. 30.* (10.) Admitted they are hereby to the Liberty and Life of Ordinances; the Word was sent unto them, the Sacraments were ordained for them, and are blessed unto them. Finally, They are Heirs of all the Promises, and Fellow-heirs with Christ in Glory, *Heb. 6. 12.* and *Rom. 8. 17.*

Use 1. If there be such Excellency in this Adoption, how little worth, and of how small Excellency are they, who have not been, nor ever sought to be, made Partakers of this Adoption? They have none of that excellent Spirit of God, which was in *Daniel, Chap. 5. 12.* and *6. 3.* and in every Man of Understanding, *Prov. 17. 27.* their Hearts are of little worth, *Prov. 10. 20.* *The righteous is more excellent than his Neighbour,* *Prov. 12. 26.* They have no right unto, nor Part or Portion in, any of these high and honourable sweet and comfortable Privileges of the Sons of God.

Use 2. Comfort to those that are poor and despised in the World; they are of greatest Dignity of any in the World;

On
World; th
Privileges,
and are m
great Wor
God: 'T
antage a
in again
strengthen
This ma
their Lov
What e
they can
they can
vileges o
Use 3
tion?
to great
any thi
we may
of Add
(2.) T
are in
will po
Inhab
plicat
that i
shall
is Fa
they
to hi
Rep
from
of C
your
hen
Ad
Ble
tur
Pe

World; they have the fairest Liberty, and most excellent Privileges, that ever were or can be, if they have been and are made Partakers of this Adoption: O! that is a great Word, 1 *John* 3. 2. *But now we are the Sons of God*: The Soul that can say so, may boast of their Privilege and Privileges, and may comfort themselves therein against all Sorrows and Afflictions, and confirm and strengthen themselves thereby against all Temptations: This may settle their Hope, banish their Fear, quicken their Love, and found their Patience and Perseverance: What ever Men may be permitted to take from them, they cannot take this Spirit of Adoption from them; they cannot prejudge them of any of the Liberties or Privileges of the same.

Use 3 Is this so excellent a Thing, the Grace of Adoption? All that have it should labour to be thankful for so great a Benefit, and to walk worthy of it: And, lest any think themselves to be of the Adoption, who are not, we may try it by these Marks: (1.) Who have the Grace of Adoption, have the Spirit of Grace and Supplication. (2.) They have a Spirit of Faith and Repentance: These are in *Zech.* 12. 10. where it is promised, that the Lord will pour out upon the House of *David*, and upon the Inhabitants of *Jerusalem*, the Spirit of Grace and Supplication: The Spirit of Adoption is a Spirit of Prayer; that is first in that Place; Then, it is promised, they shall look upon me whom they have pierced; there is Faith in Christ crucified; and there is further, that they shall mourn for Christ, that is, for Wrongs done to him, as a Man doth for his only Son, that is Gospel Repentance indeed: Another Scripture I offer to you, from which I draw another Mark; it is, the honouring of God as a Father; *If I be a Father, where is mine Honour?* *Mal.* 1. 6. This honouring of God doth comprehend all Duties payable to him as a Father.

As to the third Thing propounded concerning this Adoption, that it is promised, and so is a covenanted Blessing, is clear from Scripture, 1st, From these Scriptures, wherein the Lord hath promised to be a Father to his People; so, in *Jer.* 31. 9. the Lord professeth himself to be

a Father to *Israel*, and *Ephraim* to be his First born; and, in *Jer.* 3. 29. *How shall I put thee among the Children? thou shalt call me, My Father*; and, in *2 Cor.* 6. 18. *I will be a Father unto you, and ye shall be my Sons and Daughters, saith God almighty.* 2^{dly}, From those Scriptures, wherein the Spirit is promised, for he is the Spirit of Adoption; that of the twelfth of *Zechariah* now cited, and that in *Isaiah* 32. 15. wherein a Time is promised, in which the Spirit shall be poured on us from on high, at which Time the Wilderness shall be a fruitful Field; and, in *Luke* 11. 13. *If ye then being evil know how to give good Gifts to your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?* 3^{dly}, From all these Scriptures, wherein we have the Dignity, Liberty, and Privileges, which are of the adopted ones; these all are set down by Way of Promise. 4^{thly}, Adoption must be by the Promise, because it cannot come to us any other Way; we being by Nature the Children of Wrath. 5^{thly}, Justification is promised, *Isa.* 45. 25. *In the Lord shall all the Seed of Israel be justified, and shall glory*; and whosoever are justified in God's Sight, must be adopted; for Adoption doth follow Justification. 6^{thly}, Heaven is given as an Inheritance, *1 Pet.* 1. 4. then they must be Heirs that receive it, and consequently Sons.

Use 1. Comfort to those who have their Grief for this, that they have not the Spirit of Sons; they may have it if they will but ask it: Let them go to the Promise, and fetch it from thence; plead for it as a free Gift, and then improve it unto Liberty, and to the right Use of all these Privileges which attend it: Let those who have known what a Spirit of Bondage is, and groan to be from under it, come to the new Covenant, and they shall have it.

Use 2. Terror to those who live without the Covenant, and are not thinking of coming unto it; they can have nothing either of the Spirit, or of the Privileges of Adoption; of how great Spirits soever they seem to be, they will be found of very poor Spirits, when the Spirit of Bondage shall deliver them up to the King of Terrors.

S E R M O N XLIII.

ON THE

G O S P E L C O V E N A N T :

On the sixth Blessing of the Covenant, on
P E R S E V E R A N C E .

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

AN Y Blessing from God is a great Blessing; but the crowning Blessing is Perseverance: It is only they that shall endure to the End that shall be saved: It is of this Perseverance I intend now to speak; and of it, as of the former, I propound these three Things, 1st, What it is. 2^{dly}, How excellent a Blessing it is. 3^{dly}, How it is promised, and so a covenanted Blessing.

As to the first, What it is; it is diversly expressed, 1st, By abiding in Christ, and his abiding in us, *John 15. 4.* 2^{dly}, By continuing in his Word; *Jesus said to those Jews that believed on him, If ye continue in my Word, then are ye my Disciples indeed, John 8. 31.* 3^{dly}, By continuing in the Faith and Profession of the same, *Acts 14. 22.* 4^{thly}, By continuing in the Grace of God, *Acts 13. 43.* 5^{thly}, By continuing with Christ in his Temptations, in *Luke 22. 28.* 6^{thly}, By continuing, so as to be grounded and

settled, and not to be moved away from the Hope of the Gospel, *Col. 1. 23.* 7^{thly}, By our dwelling in God, and his dwelling in us, *1 Joⁿ 4. 13.* 8^{thly}, By our fighting out the good Fight of Faith, *2 Tim. 4. 7.* 9^{thly}, By working out our Salvation in fear and trembling, *Phil. 2. 12.* 10^{thly}, To have our work abiding, *1 Cor. 3. 14.* 11^{thly}, To be confirmed to the End, *1 Cor. 1. 8.*

Use 1. By that which is said, we may know, 1. That Perseverance is no easy Work; there will be working, wrestling, fighting in it; the laying of the Foundation well, and raising up of the Building to the Top-stone; not only a Beginning well, but a running to the End, notwithstanding of all Storms that may blow: Next, That Perseverance is not of ourselves, it is of God, and Christ dwelling in us: And, 3. That in this we must not be idle, but active; we must move, being moved.

Use 2. Who desire this Perseverance, must consider what it is, in Scripture Expressions, and according thereto follow the Way and Means prescribed, by continuing in Christ and his Word, in the Faith and Profession thereof, in the Grace of God, and Exercise of the same, by fighting the good Fight, and running the Race which is set before us, with Patience, &c.

As to the second Thing propounded, to persevere, and to be confirmed in the State of Grace, is an excellent Blessing: The Man that dwelleth in the Courts of God, is a blessed Man; he is satisfied with the Goodness of his House, *Psal^m 65. 4.* They are blessed who so dwell in God's House, as to have their Strength in him; they will be ever praising him, *Psal^m 84. 4, 5.* Wisdom is a Tree of Life to them that lay hold on her, and happy is every one that retaineth her, *Prov. 3. 18.* For more full Proof of this Point, take and consider these Confirmations of this Truth: 1st, All the Happiness which may be conceived to be in the State of Grace, and in the Exercise of the same, may easily be concluded to be much more in the Continuance, and Confirmation of the same; and this is in Perseverance. 2^d, Without this, all other Blessings were null, and to no effect: That of Adoption, Justification, and Sanctification, were to no Profit at all, were
the

the Saints without Perseverance : They might fall again, both under the Guilt and Dominion of Sin, and lose all their Interest in God. 3^d, The Danger and Vileness of Apostacy doth commend this, and prove its Excellency ; for Apostacy is like the Dog's turning to his Vomit, 2 *Pet.* 2. 21. And there is forer, and much forer, and how much forer Punishment for such, *Heb.* 10. 29. 4th, Perseverance must be an excellent thing ; for, by it, the Trial of the Christian's Faith is found unto Praise, Honour, and Glory, 1 *Pet.* 1. 7. 5th, It is by this Perseverance, that Satan cometh at last to be bruised under our Feet, *Rom.* 16. 20. 6th, In Perseverance, with renewed Strength, there are renewed Comforts. 7th, A confirmed State of Grace maketh the Hope of Glory lively. 8th, Perseverance is every Grace, acting to the uttermost ; so, if there be Excellency in Grace, when in and at its Perfection, there must be much more in it. 9th, It is that which adorneth the Doctrine of God, and maketh Souls the Bride adorned for the Lamb, *Rev.* 21. 2. 10th, There be many fair Promises made to those that overcome, that is, to those that persevere ; such as that, in *Rev.* 2. 7. they shall eat of the Tree of Life ; and, in *Ver.* 11th of that Chap. they shall not be hurt of the second Death ; and, in *Ver.* 17th, they shall eat of the hidden Manna, have the white Stone, and the new Name ; and, in *Ver.* 26th, 28th, that they shall have Power over the Nations, and the Lord will give them the bright Morning Star ; and, in *Rev.* 3. 5. the white Raiment is promised them, and that their Name shall not be blotted out of the Book of Life, and that Christ will confess their Name before his Father, and before his Angels ; and, in *Ver.* 12th of that Chap. that they shall be made Pillars in the Temple of God, never to go out, and have the Name of God written on them, the new Name ; and, in *Ver.* 21th, that they shall sit with Christ on his Throne, as he sitteth with the Father on his Throne : Add unto these, that great Promise, in *John* 15. 7. If we abide in Christ, and his Words abide in us, we shall ask what we will, and it shall be done unto us. 11th, The Reward ; and so, Heaven and our whole Happiness, doth hang on this Per-

severance; so, in *Matth.* 10. 22. *He that endureth to the End shall be saved*; so, in *Mark.* 13. 13. and, in *Gal.* 6. 9. we must not weary in well doing, for in due Season we shall reap if we faint not. 12th, It is the only best Mark of our being made Partakers of Christ, if we hold the the Beginning of our Confidence stedfast unto the End, *Heb.* 3. 14. Now, by any of these, much more by all these, it is manifest, that Perseverance is an excellent Thing: In it there is much lying at the Stake; yea, it taketh up all that which Christ hath laid at the Stake.

Use 1. Hence easily appeareth the great Loss of those that never had any real Grace: They who were never in a State of Grace, how can they abide in it? they may have many fair promising-like Beginnings, but they have nothing that doth abide; they lose all the Things which they have wrought, as may be gathered from 2 *John.* Ver. 8. their Work will not abide, but be burnt up, 1 *Cor.* 3. 15.

Use 2. If there be both Honour and Happiness in persevering in Good, how cursed a Thing is it to persevere in Evil, to abide in an evil Way, to be going on still in Trespases? as in *Psalms* 68. 21. the Lord will wound the hairy Scalp of such: if Perseverance in Good be the Crown of Blessings, then Perseverance in Evil must be the Top of a cursed Estate, and withal a Gulf of Misery, the very Image of Hell, where there is endless sinning, as well as endless Torment, it is the incurable Disease, and deadly Poison.

Use 3. Hence, Matter of Thankfulness, to those that have the sure and solid Grounds thereof laid, which will hold out. But Satan may start a Doubt, with as fair a Shew of Truth, as *Solon* said to *Cræsus*, none can be called happy before the End. *Ans.* (1.) There is a Happiness in the Way, to the Christian, as well as in the End, in a complete, right, and sure Possession, tho' not so full. (2.) As to Perseverance in a confirmed Estate, there is an Happiness in the sure and solid Grounds laid of a blessed Hope, which will not fail: And this sure and confirmed Estate of the Christian, may be known by these Marks: 1st, If there be an earnest Endeavour to persevere.

severe. 2d, If there be acting and walking by inward Principles of rooted Grace. 3d, If Conscience be made of following all the Means of Perseverance. 4th, If there be a Heart-hatred, and a real Abhorrency, of their Way and Work, who turn aside, *Psalms* 101. 3. 5th, If holy Fear be made, as it were, Captain of the Watch. 6th, If there be something of a daily Progress and Victory, some growing Work. 7th, If there be well-grounded Resolutions against the worst of Temptations or Afflictions, and if there be much Diffidence in ourselves, and a laying of Help upon him that is mighty, *Psalms* 89. 19. 9th, If there be a forgetting of Things which are behind, and a reaching forth to Things that are before, *Phil.* 3. 13, 14. 10th, If we be more and more crucified to the World, *Gal.* 6. 14. If these Things be in a man in Sincerity, he may have good Hope thro' Grace, to come to a fair Landing and Lodging in the End of Time.

Use 4. Would you know the Reasons why not a few do not persevere? they are, (1.) They lay not the Foundation on solid Grounds. (2.) They are ever picking and chopping at the Foundation, by frequent doubtings. But, (3.) This is a chief Cause, they know not how excellent a Thing Perseverance is, how much Good there is in it, and how much Evil there is in departing from God and his Truth; how precious the righteous are, who hold on their Way, *Job* 17. 9. and vile they are in the Lord's Eyes they are, who draw back, *Heb.* 10. 38.

Use 5. Is this a Truth, that Perseverance doth wear the Crown? then, all who desire to wear that Triple Crown, which is yet but one, and so as a Crown to every Believer; I mean, that Crown of Righteousness, so called, in *2 Tim.* 4. 8. Crown of Life, so called, *James* 1. 12. and Crown of Glory, so called, *1 Pet.* 5. 4. All, I say, who desire this Crown, must study Perseverance: Many run that receive not the Prize; but we must so run as we may obtain, *1 Cor.* 9. 24. and the rather, for that it is an incorruptible Crown, *Ver.* 25th of that Chap.

As to the third Thing propounded, This, as well as other Blessings of the Covenant, is covenanted and promised; for Confirmation of this Truth, consider, (1.)

These Scriptures, that first Promise, in *Gen. 3. 15. The Seed of the Woman shall bruise the Serpent's Head*, doth give Assurance for this: So doth that, in *Gen. 15. 1.* wherein the Lord promiseth both to be a Shield and an exceeding great Reward; that includeth Assurance of Perseverance: Consider also that Promise, in *Psalms 92. 13, 14.* those that be planted in the House of the Lord, shall flourish in the Courts of our God; they shall still bring forth Fruit in old Age; that, in *Prov. 12. 3.* A man shall not be established by Wickedness, but the Root of the Righteous shall not be moved; and that Promise made to Christ, *Isa. 42. 4. He shall not fail nor be discouraged, until he hath set Judgment in the Earth*; and that, in *Chap. 46. 4.* and to your old Age I am he; and *54. 17.* no Weapon formed against Believers shall prosper; and *Chap. 65. 22. As the Days of a Tree, are the Days of my People, and long shall they enjoy the Works of their Hands*; and that Scripture, in *Jer. 23. 4. They shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.* (2) Consider the Comparisons unto which Believers are compared, and they hold forth Perseverance, *Psalms 1. 3.* they are compared to a Tree planted by a River of Water, which bringeth forth Fruit in Season, whose Leaf fadeth not: In *Psalms 125. 1.* they are compared to Mount Zion, which shall not be removed: In *Matth. 7. 24.* to the House which is built upon a Rock. (3) Take these further Proofs; and, 1st, From God's All-sufficiency; Believers are kept by the Power of God, thro' Faith unto Salvation, *1 Pet. 1. 5.* he is able to keep them from falling, *Jude Ver. 24.* 2^d, From the Lord's Unchangeableness; his Work is without Repentance, *Rom. 11. 29.* He is God, and changeth not, *Mal. 1. 6.* 3^d, From God's Election; it is unchangeable, and calling is according to it, *Rom. 8. 28, 30.* It is supposed impossible that the Elect can be deceived, so as to be drawn away from Christ, in *Matth. 24. 24.* 4th, Is From Christ's Intercession; the Apostle draweth even from that, a Persuasion that nothing shall separate Believers from the Love of God, *Rom. 8. 34, 35.* Christ prayeth that Faith fail not, *Luke 22. 32.* and if it fail not,

all

all shall be safe: Christ prayeth the Father so to keep them, as they may be one, even as he and the Father are one, *John* 17. 11. 5th, Is from this, that the Lord hath both engaged that he will not forsake us, and that we shall not forsake him, *1 Sam.* 12. 22. *Jer.* 32. 40. 6th, Is from the Seal of the Spirit, *Eph.* 4. 30. who are sealed with it, are sealed until the Day of Redemption. 7th, The Crown is promised, but unto none save those who persevere, that are faithful unto Death, *Rev.* 2. 10. 8th, The Unchangeableness of God's Will, and infinite Understanding, how to accomplish it, *Psalms* 145. 5. 9th, The Unchangeableness of his Love; whom he loveth he loveth to the End, *John* 13. 1. 10th, From the Lord's Faithfulness; it is engaged, and he will not suffer it to fail, *Psalms* 89. 33. 11th, From the Everlastingness of the Covenant of Grace, *Isa.* 54. 9, 10. 12th, From that inseparable Union with Christ, and his marrying of us, *Hos.* 2. 19. with *Rom.* 8. 35. 13th, From the Effects of the indwelling Spirit, *John* 14. 6. and *1 John* 5. 18. 14th, From that Help which is covenanted in Temptations, *1 Cor.* 10. 13. and *2 Pet.* 2. 9. 15th, From the Saints Experience and Assurance, *Phil.* 1. 6. 16th, All Things are too weak to separate Believers from God: Not only Afflictions will not prevail unto this, *Rom.* 8. 35. but neither will the Flesh or Satan do it, *James* 4. 7. *1 John* 5. 18. nor Sin, *Chap.* 2. 1, 2. nor any Thing else, *Rom.* 8. 38, 39. 17th, Increase of Grace is covenanted, *Isa.* 57. 11. *Jer.* 17. 8. and *31.* 12. *Dan.* 12. 4. *Isa.* 30. 26. and *Matth.* 13. 12. 18th, If any shall be stedfast, it must be by the Promise; for there is no Stedfastness in Man, more than was in *Israel*, *Psal.* 78. 8, 37. he putteth no Trust in his Servants, *Job* 4. 18.

Use 1. Misery of those who live without the Covenant; they neither have, nor, as such, can have, Assurance of Perseverance, nor any confirmed Estate in Grace; they can expect no better Lot than that, in *James* 1. 8. to be unstable in all their Wawys; nor Carriage than that, in *2 Pet.* 2. 14. not to cease from Sin, and to be unstable Souls.

Use 2. Hence is Comfort and Stay of Heart, to those who are frequently assaulted with Doubts of Perseverance; it is promised in the new Covenant, and the Lord will keep his Promise; let Enemies be never so strong, and Infirmities never so many, the Lord will keep his Word, and that will make us keep ours. But it is objected, We are not so holy as *Adam*, and yet he fell. *Ans.* He was under the Covenant of Works, and not under the Covenant of Grace: Help is laid upon one that is mighty; Grace is sufficient, *2 Cor.* 12. 9. *Instan.* Promises are conditional, and we cannot keep Condition. *Ans.* It is promised, that we shall keep Condition, even fear him for ever, *Jer.* 32. 39, 40. (2.) Conditional Promises are to check the untound, but to quicken the sound Professors. It is farther instanced, none can be sure of their own Will. *Ans.* Our Performance, nor the Efficacy of Grace, doth not hang on Man's Will, *Rom.* 9. 16. It is further objected, That the Doctrine of Perseverance is a Doctrine of Security. *Ans.* It is so indeed, but of no sensual and sinful, but of an holy Security; and so, they who are truly and have Reason to be most secure, are least secure: He who is assured that God will guide him with his Council, and after receive him to Glory, yet saith, *It is good for me to draw near to God*, *Psal.* 73. 24, 28. He that was persuaded nothing could separate him from the Love of God, *Rom.* 8. 35. did keep under his Body, and bring it unto Subjection, lest by any Means he should have been a Cast-away, *1 Cor.* 9. 27.

Use 3. Who desire to persevere, must once have it from the Covenant of Grace: Next, They must hold it by rooted Principles of real Grace, such as Faith, Love, &c. and then maintain it by daily begged Influence of assisting Grace, *Eph.* 6. 10. and Supply of the Spirit of Christ, *Phil.* 1. 19. Let such make use of these Helps: 1. Keep a good Watch over the Heart, *Prov.* 4. 23. 2. Be much in Prayer, *Eph.* 6. 18. 3. Maintain good Purposes stiffly, and with good Zeal, *Gal.* 4. 18. 4. Beware of Repentances, which may be afterward to be repented of, contrary to that which should be, *2 Cor.* 7. 10. 5. Be exercising yourselves daily more and more unto Self-denial.

6. Eye

6 Eye the Lord's coming, *James* 5. 9. 7. Be ever pressing forward, *Phil.* 3. 13, 14.

Use 4. Against those who seek Establishment and Perseverance in themselves, and to have it founded in themselves: It is the Lord only who keepeth the Feet of the Saints; and by Strength shall no Man prevail; *1 Sam.* 2. 9. It is in the Lord that we have Righteousness and Strength, *Isaiah* 45. 24. (2) It is against those, who teach that dreadful and absurd Doctrine of the Saints falling away. It is true, they who are much in Shew may fall away, *Heb.* 6. 4, 6. and 10. 29. And true Saints may, 1st, Have Acts of their Grace interrupted. 2^d, The Habits weakened. 3^d, The Sense and Comfort of them lessened and removed. 4th, Grace may, to the appearing of it, be near extinguished by gross Falls: Yet, 5th, the Life of Grace never goeth out, the Love of it is never altogether lost, the Seed remaineth, *1 John* 3. 9.

Use 5. Let us once get into a State of Grace, so shall we abide in it: Grace is that good Part which shall not be taken away, *Luke* 10. 42. they were never truly in the State of Grace, that fall away. Know them, (1.) They who do only reform gross Sins, not from any inward or high Principle, but for World's Shame, or base and low Ends: Sin often doth leave them, before they leave it. (2.) Such as take up or follow Profession for worldly Advantage or Self-ends, they follow Christ for the Loaves, *John* 6. 26. (3.) Such as profess Holiness, but have Heart-hatred at those who are truly holy. (4.) Such as cannot endure the Word, when it is set home, and toucheth their *Herodias*: Like *Herod*, he reformed many Things; but when *John* toucheth him in that, he is cast in Prison, *Mark* 6. 18, 20. (5.) Such as are Men of Parts, and great Abilities, but proud and selfish: These hold not of the Head, but of Conceit in their own Heads: Many are named of the holy City, *Isa.* 44. 5. who are not of it, no Wonder if they fall away.

S E R M O N XLIV.

ON THE GOSPEL COVENANT:

On the seventh spiritual BLESSING of the
COVENANT, ETERNAL LIFE.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

WE come now to the last, even that everlasting Blessing of the Covenant, eternal Life; and shall speak of it in the same Order, 1st, Shewing unto you what it is. 2^d, How excellent a Blessing it is. 3^d, How it is a covenanted Blessing.

As to the first, What it is, know it, (1.) By that which the Scripture saith of it; it is that which the Eye hath not seen, nor the Ear heard, nor hath it entered into the Heart of Man to comprehend it, *Isa.* 64. 4. and *1 Cor.* 2. 9. It is called that blessed Hope, *Tit.* 2. 13. eternal Glory, *2 Tim.* 2. 10. eternal Salvation, *Heb.* 5. 9. the eternal Inheritance, *Heb.* 9. 15. the Crown of Righteousness, of Life and Glory, *2 Tim.* 4. 8. *James* 1. 2. *1 Pet.* 5. 4. the Kingdom of Heaven, *Mat.* 5. 3. the Kingdom of God, *1 Cor.* 6. 9. a Kingdom that cannot be moved, *Heb.* 12. 28. the everlasting Kingdom of our Lord and Saviour Jesus Christ, *2 Pet.* 1. 11. It is called also Life

ever-

everlasting, *John* 3. 16. eternal Life, *Jude* Ver. 21. the Joy of the Lord, *Matth.* 25. 21. Pleasures for evermore, *Psalms* 16. 11. (2.) Know that eternal Life is sometimes put for the Way which leadeth to it, *John* 17. 3. sometimes for Christ the Purchaser of it, *1 John* 1. 2. But, properly, it is that blessed Estate, wherein perfect Knowledge and full Enjoyment of God is attained, when we shall see Face to Face, and know as we are known, *1 Cor.* 13. 12. when we shall see him as he is, *1 John* 3. 2. It standeth in a full Deliverance from all Evils; when we shall have come out of all Tribulations, and have washed our Robes in the Blood of the Lamb, *Rev.* 7. 14. when God shall wipe away all Tears from our Eyes, and there shall be no more Death nor Sorrow, *Rev.* 21. 4. when there shall be full, and most delightful, and for ever Enjoyment of God, in the Communication and Communion of all Good; when there shall be perfect Sight, Love, and Fruition: To the Understanding, all Fulness of satisfying Light; to the Will and Affections, Abundance of Peace; to the Memory. the perpetuating of these to all Eternity; and to the whole Man, suitable and complete Satisfaction.

Use 1. This may abundantly convince the most ignorant or wicked, that Heaven and eternal Life are desirable Things, and exceeding great and unspeakable Things, and reprove the Baseness of Mens Spirits, which are carried out after lying Vanities, and set upon any Good rather than that which is spiritual and eternal, such as that Light of God's Countenance is, *Psalms* 4. 6.

Use 2. From what is said of this eternal Life, we would study to know the Things thereof, to know and prize them, and to love Christ, the Purchaser of them, and the Gospel which revealeth them, and the Way of Holiness, which leadeth unto it; and all the Beginnings of eternal Life, such as that, to have the Conversation in Heaven, *Phil.* 3. 20. yea, and all Grace, which is young Glory.

As to the second, The Excellency of this Blessing; there is in it unspeakable Words, *2 Cor.* 12. 4. it is called the excellent Glory, even the Place where it is, *2 Pet.* 1. 17. and, *2 Cor.* 4. 17. it is called a far more exceeding
and

and eternal Weight of Glory. In the Original, these five Things are, 1. Glory. 2. Weight of Glory. 3. Excellent. 4. Excellent above excellent. 5. Eternal: Add unto these, 1 *Cor.* 2. 9. *Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love him;* and, *Ezek.* 47. 5. there are Waters to swim in, a River that cannot be passed.

For further clearing of this Point, consider, 1. How the Scripture telleth us, that all we have ever seen or heard is little of it, *Isa.* 64. 4. 2. All that a Man can reach with his Thoughts, is nothing to it, 1 *Cor.* 2. 9. 3. All that the Saints have found of it in their Experience is but the first Fruits, *Rom.* 8. 23. 4. That must be an excellent State, in which we shall be freed of all Evil, both of Sin and Temptation; when Satan shall be fully troden under Foot, *Rom.* 16. 20. Sin shall be no more a Weight hanging on, nor easily besetting us, as in *Heb.* 12. 1. nor World entangling; but we shall be delivered from an evil World, *Gal.* 1. 4. 5. It must be an excellent State, when in some Respects, it shall put us above Angels. 1st. Advantage of them, in our Nature, personally united to the Son of God, *Heb.* 2. 16. *Verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham.* 2^d. The Advantage of nearer Fellowship with him, 1 *Cor.* 1. 9. being of nearest Union, *John* 17. 21. Members of his mystical Body, 1 *Cor.* 6. 15. 3^d. The Advantage of Marriage Communion, Bride and Lamb's Wife, *Rev.* 21. 9. Angels are under Christ's Headship of Dominion and Influence, for Confirmation, but not of Communion in every Respect as Men are; they are ministring Spirits, appointed for the Heirs of Salvation, *Heb.* 1. 14. 6. That Estate will put great Excellency on our Bodies made incorruptible, glorious, mighty, and, in a Sort, spiritual, 1 *Cor.* 15. 42, 43, 44. not subject to Sickness or Death any more; see how glorious, *Dan.* 12. 3. as the Brightness of the Firmament, and as the Stars for ever, and *Matth.* 13. 43. *The righteous shall shine forth as the Sun in the Kingdom of their Father:* They shall be powerful then to do greater Things than

than now; they shall be spiritual, not needing Meat and Drink, and subject to our Spirits: Our now vile Bodies shall be then conform to Christ's glorious Body, *Phil. 3. 21.* and see how glorious it was, in *Matth. 17. 2.* and *Rev. 1. 13, 14, 15.* 7. The Excellency of that Life will be seen in the Soul's then Glory and Excellency; for then it shall not so depend, as to be hindered by the Body in its Actings; and the Faculties in their Power shall be extended to the uttermost; and all the Graces which are planted therein, shall be suitably enlarged, and all Narrowness, Darkness, and Unstability, shall be wholly removed. 8. There shall be the new Accession of Glory, in their being re-united; a Majesty in the Believer's Person, when crowned, sitting on a Throne, sweet Welcomes to their Father's House, brought in to the Father, in the Hand of the Son, in unto prepared Mansions; the Son saying to the Father, *Behold I and the Children whom thou hast given me, Heb. 2. 13.* 9. The Excellency of this Life may be gathered, from God's Prence there, and the Believer's enlivening Sight of him, the Sight of God as he is, the Sight of God in Christ, as he is to us, the freely flowing Fountain of all our Good, the Sight of this King in his Beauty, *Isa. 33. 17.* really, immediately, clearly, satisfyingly; we shall then see all we desire to see in God, and ourselves in God, and God in us, our Union with him, and nothing in us but that which God will own; our Union with him by the Spirit, our Love to him enlarged: There also we shall have Communion with a for ever present God; he delighting in our Persons and Company, much more than that, in *Prov. 8. 31.* dealing familiarly with us, in most free, inward, sublime, yet suitable Communications: There shall we have enjoying of God, Knowledge how to make use of him, and to enjoy ourselves in him; and there shall be resting on him, and with him, with most full Assurance, and perfect Satisfaction for ever. 10. The Excellency of this Life may be considered in this, that it shall be with Christ; we shall see him with our Eyes, *Job 19. 17.* see him glorified of the Father, with that Glory which he had with him before the Beginning of the World, *John 17. 1, 5.* saying

saying to us, as the Tribes of *Israel* said to *David*, in *Hebron*, *2 Sam.* 5. 1. *Behold I am your Bone and your Flesh*: see *Eph.* 5. 30. our old Friend, *Prov.* 8. 31. and our assured and well tried Friend: We shall see Christ there in his Offices and Administrations, suitable to that State; see him and be shined upon, and influenced by him, throughout all Eternity, and so be ever with him, *Rev.* 14. 4. 11. The Excellency of that Life may be considered in the Company of Angels and Saints, an innumerable Company of them, *Heb.* 12. 23. there will be no Complaint, like that in *Gen.* 46. 30. there will be none missing; they will meet all in perfect Love, never to be scattered or parted. 12. The Excellency of it, will be found in the Nature of their Exercise, most spiritual, and of the highest Degree, where no Weariness nor Diversion to other Work, and all this at home, and in Peace, when Devils, and all the damned, shall be in Torment.

Use 1. Terror, both to those that are without this Covenant of Grace altogether, or within it only by Profession; they can have no Share in this last and best, and everlasting Blessing: *Without are Dogs*, *Rev.* 22. 15. Hypocrites will have no Share in this, more than the more grossly profane, some whereof do, 1. Keep the same Ways with the godly, but for base Ends, and in their own Strength. 2. They escape many Lusts, but are held fast by one, *2 Pet.* 2. 20. 3. They go a great Length in Appearance, but sit up before the End: Ah, Pity! many take great Pains to go to Hell.

Use 2. Is eternal Life so excellent, and are there so great Things in Heaven? We would learn to esteem them well: and, 1. Reckon your Riches, by what you have in Hand, and in Hope of these eternal Things. 2. Begin early to work Works to Eternity. 3. Be accurate, exact, zealous in our Work, especially in Pursuit of those Things; our Labour shall not be in vain, exceeding great is this Reward.

Use 3. Seeing God hath prepared so great, and good, and eternal Things for us, this should make all humble and thankful, who have Christ in them. the Hope of Glory; they should admire such Goodness, with the Psalmist,

Psalmist
which
der, th
Heaven
self to
praise
O! pr
ling is
of the
17, 18
Heart
of Go
But,
sed St
dark
terest
Mose
unto
raiser
vent
thy
King
you
ritua
ing
in f
sup
the
En

5
Lo
G
ch
m
ne
5
is
f
1

Pſalmiſt, in *Pſal.* 31. 19. *O! how great is thy Goodneſs which thou haſt laid up for them that fear thee!* Wonder, that he who humbleth himſelf to behold Things in Heaven, *Pſa.* 113. 6. ſhould ever have daigned himſelf to behold us, who were low and baſe as Hell. *O!* praiſe that Mercy that endureth for ever, *Pſal.* 136. 1. *O!* pray, that ye may know what the Hope of his Calling is, who is the Father of Glory, and what the Riches of the Glory of his Inheritance in the Saints is, *Eph.* 1. 17, 18. *O!* what is Man, that God ſhould ſhine into his Heart, to give the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt? as in *2 Cor.* 4. 6. But, ſome will ſay, if we knew our Intereſt in that bleſſed State, we would rejoice and be thankful; but we are dark as to that: I anſwer, thou mayſt conclude thy Intereſt, if thou haſt theſe Things, 1. If thou be come to *Moses* Choice, *Heb.* 11. 25, 26. 2. If thou be begotten unto that lively Hope, *1 Pet.* 1. 3. 3. If the Heart be raiſed up to ſeek Heaven, ſo, as to ſell all upon that Adventure; as knowing the Pearl of Price is there. 4. If thy Converſation be in Heaven, from that Principle, the Kingdom of Heaven within you; you have it begun, you would have it accompliſhed. 5. If thou haſt a ſpiritual Notion of Heaven. 6. If thou haſt that purifying Hope, *1 John* 3. 3. 7. If thy Title and Claim ly in free Juſtification. 8. If your Works be ſpiritual and ſupernatural, in Principles, Manner, and Ends; ſuch as, the divine Nature, Help of a Mediator, God the chief End.

Uſe 4. Let us ſeek, not great Things here, *Jer.* 45. 5. but the great Things of Eternity, that Joy of our Lord, which is pure, ſpiritual, from God, in God, with God. Conſider, 1. How it is prepared. 2. How purchaſed. 3. For whom, and how for us. 4. How ſure, made ſure by a confirmed Teſtament, and by three Witneſſes in Heaven, and three in Earth, *1 John* 5. 7, 8. 5. How all Diſpenſations work towards it, and the Time is but ſhort, *1 Cor.* 7. 29. 6. How they are now more fully revealed, and we made more capable, yet have but little here.

Uſe

Use 5. Let us live and die as Heirs of this Grace of Life, worthy of this Kingdom, *1 Thess.* 2. 12. 1. Not dejected. 2. Not as of this World. 3. Trading with Heaven, *Phil.* 3. 20. 4. Ever on our Wing for flitting: At Death, strive, *1st.* To have our Heart's Work mightily on it, as it draweth near. *2d.* While dying commend God and Heaven much. *3d.* Be doing the good we can, to keep us from longing.

Use 6. Envy not, but pity the Men who have the great Portions of the World, and want this.

As to the third Thing propounded concerning eternal Life, That it is promised, 1. Take these Scriptures to prove it, *Psa.* 16. 11. at thy right Hand Pleasures for evermore. *Isa.* 60. 19. The Lord will be an everlasting Light: More clearly in the new Testament, *Mat.* 25. 34, 35. *John* 10. 28. *Rom.* 5. 17. *1 Thess.* 4. 17. *1 Pet.* 3. 7. *1 John* 2. 25. 2. Consider these Reasons, *1st.* The Covenant is a Covenant of Life, *Mal.* 2. 5. the Life is eternal Life, *John* 10. 10. and *1 John* 5. 12. a Life perpetuated on Earth, could not have made Man happy; and Paradise is used to express the heavenly and eternal Estate. *2d.* Eternal Life was the End of Christ's Redemption, and of the Gospel, *2 Tim.* 1. 10. *3d.* It is the End of our Calling, *1 Pet.* 1. 3, 4. *4th.* The End of our Justification, *Tit.* 3. 7. *5th.* The End of Holiness and Sanctification, *Rom.* 6. 22. *6th.* The End of Repentance and Faith, *Acts* 11. 18. *1 Pet.* 1. 5. *7th.* Christ is called eternal Life, as the Author of it, *1 John* 5. 20. *8th.* The Spirit's Work in us, is to eternal Life; and the Spirit is promised, *John* 4. 14. *9th.* Everlasting Righteousness is promised, and so eternal Life: Compare *Dan.* 9. 24. with *Rom.* 5. 21. *10th.* There is an everlasting Kingdom and Priesthood covenanted to Christ, so eternal Life to his Subjects and sanctified Ones: see *Psal.* 110. 4. and *Dan.* 7. 13, 14. *11th.* God is a God of the living, *Matth.* 22. 32. and he is an everlasting God. *12th.* God hath said that he himself will be the Reward; he is eternal. *13th.* Eternal Life is promised, when a Time is promised, wherein there shall be no more Death, *Hos.* 13. 14. with *Rev.* 21. 3. *14th.* Eternal Life must be

be by the Promise, because the Reward is of Grace, *Luke* 17. 10. and we cannot command Life at all; our Times are in the Lord's Hand, *Psa.* 31. 15.

Use 1. How terrible may this be to those that live and die without the Covenant of Grace! they can have no Part nor Portion in this Grace of Life; they shall go to the Generation of their Fathers, and never see Light, *Psa.* 49. 19. they believe not on the Son, so shall not see Life, *John* 3. 36. especially they that were bidden, and would not answer the Gospel Call, they shall never taste of this Supper, *Luke* 14. 24. Ah! they who live under the external Administration, and have had Christ standing long at the Door, their Sin is exceeding sinful: Sin is an evil and vile Thing, to be abhorred, though we should lose nothing by it: O! but, to sin so, as to lose eternal Life by it, is most desperate both Wickedness and Folly; and yet, how many are they who live without? and, how many are they, who, though they be and abide within the Pale of the visible Church, live as without it, without any serious Thought of the Life that is to come? what will they do when the grim Serjeant, Death, shall come? how grievous will the Sound of the last Trumpet be to them, and the Son of Man's appearing in the Clouds, in the Glory of his Father? O! that Men were wise.

Use 2. Hence the Christian may have Comfort amidst Temptations; for if in this Life only we had Hope in Christ, then of all Men we were most miserable, *1 Cor.* 15. 19. but the Hope of immortal is the Life of this mortal Life; so as when a Christian is put to despair of the one, *2 Cor.* 1. 8. yet he hath no Despair, *chap.* 4. 8. because he hath the Hope of this: The Hope of this blessed Estate coming, may bear up the Heart in all Straits, and against all the World's Slightings.

Use 3. If eternal Life be by the Promise, it condemneth that Opinion and Practice, which seeketh Life by Works: Eternal Life is the Gift of God, *Rom.* 6. 23. O! it is much better that it should be so; and it is most absurd to think that it should be otherwise; for what Pro-

portion can there be imagined betwixt our feckless Working and the infinite Reward?

Use 4. Who desire to have Right to that Tree of Life, let them turn in to this Covenant of Grace; seek both the Right unto it, and Entrance and Continuance therein, by the Promises thereof. If it be asked, How shall I make all this sure? *Ans.* 1. Learn once to take up your Distance from Heaven in your natural Estate, you will find yourself worse than you seemed to be, in *Mark* 12. 34. 2. Go to him, who in the Covenant is the Prince of Life, *Acts* 5. 31. go to him, as without Strength, *Rom.* 5. 6. judging thyself worthy of Death, *1 Cor.* 11. 31. yea, go to him as dead, *Col.* 2. 13. 3. Look unto him by Faith, for Justification of Life, as in *Rom.* 5. 18. 4. Go to him, and plead thyself an Heir of that Righteousness which is by Faith, *Heb.* 11. 7. so lay hold on eternal Life, according to *1 Tim.* 6. 12. 5. Walk in Christ; he is the Way, the Truth, and the Life, *John* 14. 6. 6. Let it be your Study, daily to get yourselves loosed from the World, and from Bosom Corruptions. 7. Employ the Spirit of Christ for Counsel and Conduct, *Psa.* 139. 24 with 143. 10. and believe that Word, in 73. 24. that he will guide you with his Counsel, and after receive you to Glory. 8. Be willing to endure much for it; it is infinitely better than the Good we part with for attaining it, *Rom.* 8. 18. 9. Study to have that Glory revealed in us, to have much of Heaven brought to be within us; let our Spirits work mightily on these Things, and exercise all your Graces on the Things of Eternity, Faith, Hope, Love, Patience, &c. 10. Labour to exercise yourselves in keeping a good Conscience, upon this Account, with *Paul*, *Acts* 24. 15, 16.

Use 5. Reproof to those who believe none of those Things: And, no Wonder it be so with many; for, 1st. They neither know God, nor their own Souls well. 2^d. They are not acquainted with that noble Contrivance of a Gospel Covenant, and with the rare Way of the Conveyance of this blessed Estate. 3^d. They never had any Taste of the first Fruits of that heavenly Kingdom: No Wonder they long not for it.

S E R M O N XLV.

ON THE
GOSPEL COVENANT:Of the TEMPORAL BLESSINGS of the
COVENANT.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

HAVING spoken of the great and best Blessings of the Covenant, I go now to speak of the temporal Blessings which are annexed thereto, and ensured also, so far as they are or may be Blessings indeed.

And of these I shall, 1st, Shew you what they are. 2^{dly}, That they are no small Things, but have their own Use, Worth, and Excellency. 3^{dly}, That, and how, they are promised, in the new Covenant.

As to the first, They are the common Favours, which the Lord dispenseth unto all: He is good unto all, and his tender Mercies are over all his Works, *Psal.* 145. 9. Length of Days is in the right Hand, and Riches and Honour in the left, *Prov.* 3. 16. they are these all Things, which come alike unto all, *Eccl.* 9. 2. they are these other Things, which shall be added and given to him who seeketh the Kingdom of God and his Righteousness in the first

Place, *Matth.* 6. 33. More particularly, they may be taken up in these Two: 1. Freedom from external Evils, such as, Afflictions, and Dangers, *Psa.* 34. 4, 19. 2. The Enjoyment of all good Things; the Lord giveth all these Things richly to enjoy, *1 Tim.* 6. 17. They are, in a Word, all these good Things which are for the Subsistence or Comfort of the natural or civil Life, conducive to the Body, good Name, external Estate or Calling.

Use 1. We may learn from that which is said of temporal Blessings, that we are, of all Creatures which the Lord hath made, the most necessitous: There is a Concurrence of, I cannot tell how many Things necessary to make us externally happy; the Want of any one of those externally necessary Things will do much to make a Man miserable, especially if he lay much Weight on it; but the Abundance of many such Things will not go near to make him even externally happy.

Use 2. When Christians reckon their Blessings, they must not score by common Blessings, as none of the Number; neither must they weigh them only by the Good which they bring with them, but by the Evil also which they waid off.

As to the second, The Worth and Excellency of temporal and common Blessings; temporal Blessings, considered as coming from the Covenant of Grace, are rich and fair Blessings; they are good Blessings in themselves, but more excellent when given out of a Father's Hand, a Father in Christ: Their Excellency doth appear, 1. In the Scripture Expressions concerning them; for they are called tender Mercies, *Psa.* 149. 9. Riches of Goodness, *Rom.* 2. 4. the Blessings of the Heaven above; and of the Depth that lieth under, *Gen.* 49. 25. yea, they are called all Things, *1 Tim.* 6. 17. all Things needful for the external Estate. 2. Take up their Excellency in these Considerations: 1st, They are all free Favours, and we are less than the least of them all; we may with better Reason say so, than *Jacob*, in *Gen.* 32. 10. 2^d, Consider, how many they are, much given out, and much laid up, in a Treasure that cannot be exhausted. 3^d, They are given us, to lead us to Repentance, Life and

On the GOSPEL COVENANT. 421

and Health continued with us for that End, in *Rom. 2. 4.* and that is no small Favour ; for it being despised, maketh a great Aggravation of Sin, *Rev. 2. 21.* 4th, They are to Believers a Piece of Christ's Purchase: This, that they are Covenant Blessings, maketh them both more sweet, and more sure. A Covenant Right is far more excellent than that which cometh only by a common Providence. 5th, Even these common Favours, coming from God, are Bands of Love, *Hos. 11. 4.* and should be sweetly drawing and engaging to Believers. 6th, They hold forth much of the Glory of God, in his Power, Wisdom, and Goodness, manifested in Providence. 7th, They have this Excellency, that they are good Helps to Cheerfulness in Service ; and the Lord loveth a cheerful Worshipper, as well as a cheerful Giver, *2 Cor. 9. 7.* 8th, They are a Treasure, out of which Charity may dispense: Charity is an excellent Grace, *1 Cor. 13. 13.* and Abundance of temporal Blessings doth fill its Hand, and helpeth it in the Exercise. 9th, An outward prosperous State doth keep the Gospel from Contempt ; and commendeth it sometimes to those that stand by, and know not the Worth of it, so, in *Isa. 61. 9.* *Their Seed shall be known among the Gentiles, and all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed.* 10th, Temporal Blessings are for this the more excellent to a Believer, for that Faith can extract more Sweetness out of them ; as seeing more of God and his Love in them, and enabling a Man to direct them to more high and noble Ends, than other Men either do, or are able to do.

Use 1. The Misery of those that live without the Covenant ; they know not the true Worth and Value, even of temporal Blessings ; so they cannot in the Enjoyment of them have them, either so sweet, or so sure, as Believers have, and may have them ; yea, they have them not Blessings indeed, but Curses, as in *Mal. 2. 2.*

Use 2. If temporal Blessings be good and excellent Things, allowed upon his Servants and People ; then, this condemneth that monkish Vow, of voluntary Poverty : If they take themselves to be within the Covenant of

Grace, they should take themselves obliged to plead an Interest in all the Blessings of it; but their Vows of that Sort are little better than Mockeries; for, by vowing Poverty, they have beggared the World, and possessed themselves of the fairest Parts of the Earth.

Use 3. This reproveth those who do not duly esteem these external Blessings, such as, Life, Health, Wealth, Peace, a good Name: Were any of those wanting, there would be a higher Price put upon them. Add to these common Favours, which are too much undervalued, Light, Liberty, Sleep, Air, Fire, Water, daily Bread.

Use 4. Let us seek to have and hold temporal Blessings as Covenant Blessings, and they shall be both the more sweet and sure, and the more rich and fair Blessings; they shall be blessed in eating the Labour of their own Hands; so, in enjoying; and it shall be well with them, *Psal.* 128. 2. A spiritual Gospel Right to a Thing, and then a spiritual Use, are excellent Things; and then, to have common Favours Testimonies of special Love; and then, as Rewards of Righteousness; a little so, will breed more Contentment than all the Revenues of the Wicked, *Psal.* 37. 16. with *Prov.* 16. 8. There will be much Sweetness and no Sorrow, *Prov.* 10. 22. and real Satisfaction, *Chap.* 13. 25.

Use 5. We would labour so to use and improve temporal Blessings, as that they may lead us to Repentance, rather than harden our Hearts to Impenitency: Let them be so many Ties to Obedience; while we take them, and make them Bands of Love, and look upon them as Streams, issuing from the Fountain opened for us, in the blessed Heart and Side of Jesus.

As to the third Thing, How temporal Blessings are a Part of the covenanted Good, (1.) See them promised, as a Part of the Covenant, *Lev.* 26. 3.—11. Increase of the Land, Fruitfulness in the Tree, eating to the full, dwelling in the Land safely; all these are promised, upon Condition of keeping Covenant with God; so, in *Deut.* 7. 12, 13. to keeping Covenant there is promised, the Blessing of the Fruit of the Womb, and of the Fruit of the Land, Wine, Cattle; and, in *Deut.* 8. 18. He giveth Power

Power to get Wealth, that he may establish his Covenant; and, in *Psalms* 111. 5. in giving Meat to them that fear him; he is mindful of his Covenant; and, in *Ezek.* 34. 25, 27. we have promised, by Virtue of the Covenant of Peace, that the evil Beasts shall cease out of the Land; there shall be safe dwelling in the Wilderness, and sleeping in the Woods, that the Tree of the Field shall yield her Fruit, and the Earth her Increase, &c. and, in *Hos.* 2. 18, 21, 22. it is upon a Covenant Account, that the Lord heareth the Heavens, and the Heavens the Earth, and the Earth the Corn, and the Corn *Israel*. (2.) See it promised, that we shall be freed from Evil, *Psalms* 91. 10. no Evil shall beset them that make God their Refuge, no Plague shall come near their Dwelling; and *Psalms* 121. 5, 6, 7. the Lord will be their Keeper, and a Shade upon their right Hand, and preserve them from all Evil; and, in *Isa.* 43. 2. it is promised, when we pass thro' the Waters, he will be with us, and when we pass thro' the Fire; in *Zech.* 2. 5. he promised to be a Wall of Fire round about. (3.) Consider Promises made to us in the afflicted State: 1st, They shall be ordered as our Need requireth, 1 *Pet.* 1. 6. 2^d, Ordered to our Profit, *Heb.* 12. 9, 10. 3^d, Measured to our Strength, 1 *Cor.* 10. 13. both in the Measure, *Jer.* 46. 28. and Endurance, *Psal.* 125. 5. 4th, Ordered to our manifold Good, *Rom.* 8. 28. such as that, *Deut.* 8. 2, 3. of purging, *Isa.* 27. 9. spiritual quickning and thriving, 2 *Cor.* 4. 16. Also, 5th, There is promised Help to bear, 2 *Cor.* 1. 5. healing of Wounds, *Jer.* 30. 17. hearing of Groans, *Exod.* 2. 23, 24, 25. (4.) Consider how every good Thing is promised. But, for further clearing of this Truth, that temporal Blessings are promised, and so are covenanted Blessings, take these Proofs: 1st, He is our Father, and he knoweth we stand in need of these Things, *Mat.* 6. 32. He is God, a Father, and our heavenly Father. 2^d, He will have us without Carefulness, *Phil.* 4. 6. nothing will do that so well, as his faithful Promise. 3^d, He hath given us Christ, and will he not with him give us all Things? *Rom.* 8. 32. 4th, He loveth not to have his People discouraged, *Psalms* 27. 14.

He knoweth they meet with many Discouragements: See also, 2 *Chron.* 31. 4. He will have them encouraged that do the Work of the Lord. 5th, He knoweth that Duties cannot be well performed, without some Competency of these temporal Things. 6th, He will be served with our Bodies, *Rom.* 12. 1. but upon his own Expence, *Mat.* 25. 24. God made the Covenant with the whole Man, *Mat.* 22. 32. 1 *Cor.* 6. 20. 7th, We are Subjects of his Kingdom; it were not honourable for him, that we should want, *Deut.* 28. 12, 13. and *Ezek.* 36. 30. his Household; and will he not care for his own Household, who doth condemn it so as a Fault in others, to be negligent in that Duty? 1 *Tim.* 5. 8. Members of Christ, and Temples of the Holy Ghost, 1 *Cor.* 6. 16, 19. 8th, Proof is from the Lord's Goodness; *he is good, and doth good*, *Psal.* 119. 68. 9th, Temporal Things are both given and promised, as earnest Pennies of better Things, so to nourish the Hope of heavenly Things.

Use 1. This, that temporal Blessings are free Gifts, so by Promise; it is against all Merit, for if we cannot so much as merit temporal Things, how shall we be able to merit the better and eternal Blessings?

Use 2. Terror to those that never closed with Christ in the new Covenant; they have no spiritual Right to common Blessings, neither by the Covenant of Works, which they have broken, nor of Grace, which they have not taken; they have no comfortable Title, either to Life or Necessaries of the same.

Use 3. This may remove Scruples, which Christians who have Wealth may have of themselves, or others judging rashly of them, as if they were to have no better Portion, and that these Things were given them in Wrath; temporal Blessings are covenant Blessings, so due and proper, as the Lord shall be pleased to dispense them, to all within the Covenant.

Use 4. Comfort in these peeling and robbing Times: There is enough in the Promise against temporal Evils, and for temporal good Things; against Want and Poverty, *Psalms* 23. 1. and 34. 9, 10. and 132. 15. It is a remarkable Word, that in *Psalms* 37. 25. It is expounded, (1.) It had not been so to Da-

aid's Observation: Or, (2.) Not both the Man and his
 See: Or, (3.) Not begging and forsaken enough againſt
 Sickness, *Pſal.* 41. 3. and 91. 3. 6. 7. againſt the Sword,
Job 5. 20. *Iſa.* 33. 19. againſt Captivity, *Pſal.* 106. 46.
Ez. k. 11. 16, 17. and 37. 11, 13, 14. againſt Oppreſſion,
Pſalm 12. 5. *Iſa.* 25. 4. and Witchcraft, in *Numb.* 23.
 23. There is enough alſo in the Promise, for every good
 Thing, in Externals: For the Name, *Prov.* 11. 16. *Iſa.*
 56. 5. *Zeph.* 3. 20. for long Life, *Prov.* 3. 1, 2. for
 Health, *Prov.* 3. 8. for Safety, *Job* 5. 23. and 11. *Hof.*
 2. 18. for Peace, *Iſa.* 2. 4. and 33. 10. and 66. 12.
 for Sleep, *Job* 11. 19. *Pſalm* 127. 2. *Prov.* 3. 24. for
 Food and Raiment, *Deut.* 10. 18. *Mat.* 6. 25. for com-
 petent Riches, and convenient Honour, *Deut.* 7. 12,—17.
Prov. 8. 18, 19. for good Succeſs, *Pſal.* 1. 3. *Mal.* 3. 12.
Job 22. 28. for Bleſſings on the Calling, *Pſalm* 91. 11.
Prov. 12. 24. and 13. 4. and 22. 29. and 28. 19. *Eccl.*
 5. 12. *Iſa.* 65. 21, 23.

Uſe 5. If we want external Bleſſings, we may not blame
 the Covenant, but Breach of it, and Abufe of Bleſſings,
Jer. 5. 25. Pride, Exceſs, Idleneſs, inordinate Walking,
 Oppreſſion, Injuſtice: See *Job* 20. 19, 26. and *Iſa.* 5.
 7. ſowing ſparingly, *2 Cor.* 9. 6. a ſparing and ſtrait
 Hand to God's Worſhip, *Mal.* 3. 9, 10.

Uſe 6. All who would have temporal Bleſſings, eſpeci-
 ally they who would have them Bleſſings indeed, muſt
 go in to the Covenant, and fetch them from it, *Luke* 15.
 17. *Mat.* 6. 11. plead by the Covenant for them, *Gen.*
 34. 9. *Jer.* 31. 12. God muſt be acknowledged in and
 for thoſe Things, *Deut.* 8. 17, 18. it is a great Quarrel
 when it is otherways, *Hofea* 2. 8. We live upon God's
 Aims; if we underſtood our Dependance on God for e-
 very Thing, we would ſeek unto him for every Thing.
 If it be asked here, how, and in what Terms, ſhould we
 ask temporal Bleſſings from God? *Anſw.* We muſt ask
 them juſt as they are promiſed: 1^{ſt}, They are promiſed
 as Rewards of Obedience; ſo we muſt obey, if we would
 have them, *Pſalm* 37. 32. 2^d, They are promiſed as
 Fruits of Diligence in a Man's Calling; it is the diligent
 Hand that maketh rich, *Prov.* 10. 4. ſo the Man muſt
 be

be diligent who expecteth them. 3^d, They are promised, with Limitation of Expediency, in Relation to his own Glory and his Peoples Good, *Gen. 32. 12. I will assuredly do thee Good*, *Isa. 60. 21.* 4th, They are promised with Christ, *Rom. 8. 32.* 5th, They are promised, with Exception of the Cross, and Trial of our Graces; especially of our Love to God, whether we will serve him for nought or not. 6. They are promised in the Alternative, either themselves, or as good, *Mark 10. 30.* 7th, They are promised, with Reservation of the Lord's absolute Dominion, as the Potter hath Power over the Clay, *Jer. 18. 6.* 8. Suitable and convenient Supply of these Things is promised, and that conditionally, both that we seek them, and depend on him for the Blessing of them: If they were not promised and sought, as we have said, they might take up our Hearts, so as to make us forget God; yea, they might become very hurtful to us, or we might count God a Debter to us, or weak Believers might be tempted to think the proud happy: So then, in seeking or expecting from the Covenant temporal Blessings, we must obey and serve God, keep Covenant with him, and depend on him; see *Psalms 37. 3.* and *Isa. 1. 19.* we must submit to the Wisdom and Faithfulness of God in afflicting us; for in Faithfulness he doth afflict us, *Psalms 119. 75.* we must not quarrel with him for his Rods: Exemption from the Cross was not covenanted; and learn in every Estate to be content, as *Paul* learned, in *Phil. 4. 11.* so, if we have Food and Raiment, therewith to be content, *1 Tim. 6. 8.* the Lord hath only promised that which is necessary and suitable: And finally, if we have not the Promise performed in the Letter, we would see if it be performed in the Exchange, and rest satisfied if it be so: However, the temporal as well as spiritual Blessings must be sought from God in the Covenant, and with all due Submission, under the Conditions, Limitations, and Exceptions which I have named, and are expressed in Scripture.

Use 7. Seeing all temporal Blessings are by the Promise, so Gifts of free Favour, as well as spiritual; then who have them should be very thankful for them, first, because

cause in themselves they are good Things, and for necessary Uses: Next, for that they are free Gifts, and so, every Way undeserved on our Part; and chiefly, for that they come unto us by Covenant; so, they are Pieces of Christ's Purchase; and, on the other Hand, we would beware to abuse these, the Lord's good and rich Benefits, to the satisfying of Pride and other Lusts.

Use 8. Seeing we have these temporal Blessings, which are the Means of our Life from God, by Covenant; then, we would live unto God, in the right Use and Improvement of them: We should live unto God, seeing we live by him and upon him; we should requite good for good; the Light of Nature, and common Honesty, is for that; the very Heathens will do that; so, in *Matth. 5. 46, 47.* the Lord pleadeth, *If ye love them that love you, what Reward have ye? do not even the Publicans the same? And if you salute your Brethren only, what do you more than others? do not even the Publicans so?* Now, if we do not requite Good unto God for Good, we will be worse than Publicans; whereas Christians should be ever at the doing of something more than others: We must think of serving God, not with the inward Man only, but with the outward Man also, because we hold both of God: Christ must be magnified in our Body, whether by Life or Death, *Phil. 1. 20.* and we must serve God with all our outward Things also; they must be consumed upon our Lusts, as in *James 4. 3.* but the Lord must be honoured with our Substance, and with the First-fruits of all our Increase, *Prov. 3. 9.* It is said, that Men will so carefully pay their Excise and Custome, in some Places, from all their Goods; but never think upon the paying of the Lord's Dues, or of raising a Rent unto him from the same, tho' he be the Owner of all: It is but a poor Account of the Wealth of some, God never had Honour or Service of it.

S E R M O N XLVI.

ON THE

GOSPEL COVENANT:

Which is of the MEDIATOR.

2 SAMUEL XXIII. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

I COME now to the eighth Thing propounded, concerning the Covenant of Grace, which was, of the Conveyance of the great Things of this Covenant, which is by a Mediator, even the Lord Jesus Christ, the only Son of God, and that one and only Mediator betwixt God and Man, 1 Tim. 2. 5.

In speaking of this, I offer these five Things: 1st, That in the Covenant of Grace the whole Transaction is by a Mediator. 2^d, What it is to be a Mediator. 3^d, That Christ is this Mediator, and the only Mediator. 4th, That Christ is Mediator in respect of both his Natures and three Offices. 5th, Of the Manner how he came unto, and did execute this high Office of Mediatorship.

As to the first, The whole Transactions in the Covenant of Grace are by a Mediator; so in the above-cited Place of *Timothy*, and in 2 Cor. 5. 19. God reconciled the World to himself in Christ; and, in *Heb. 9. 15*. Christ is the Mediator of the new Testament, both for Redemp-

tion

tion from Transgression, and for receiving the Promise of the Inheritance; and, in *Heb.* 12. 24. Jesus is called the Mediator of the new Covenant: Now, the Lord would have it so, 1st, God with Man was not now at Agreement, as in the first Covenant. 2^d, This Covenant was to be made sure, and an everlasting Covenant, that could not be without Help laid upon one that was mighty, *Psalms* 89. 19. 3^d, The Freedom also of the Covenant did require and call for a Mediator: All is more free in Christ, as given to us, than it would have been in Pardon without Satisfaction. 4th, There is, as it were, a four-fold Work in Redemption: (1.) The bringing of a Man into a Capacity of covenanting with God: The Lord God would have a Satisfaction Man could not pay; so there was Necessity of another, and that other behoved to have Blood, so to be a Man; the Blood of Beasts would not do it, *Heb.* 10. 4, 5. (2.) To bring Man up, and to enter him in the Bond of this Covenant: 1. To bring the Offer to him. 2. To mould his Heart to accept it, *Gen.* 9. 9. *Acts* 11. 21. (3.) To enable them to perform the Duties of the Covenant, so to give them a new Heart, and a Spirit of Faith and Obedience, *Ezek.* 36. 26, 27. (4.) Is to bring all these who accept of the Covenant unto Glory, and to be where Christ is, *Heb.* 2. 10. *John* 14. 2, 3. Now, not one of these could be done without a Mediator.

Use 1. Matter of great and sure Confidence; yea, and Matter of high Praise, that the Lord should thus deal with us by a Mediator: This useth to be the Way of great States and Potentates, their dealing one with another. Should we not love this Lord, who hath us in such Account, and praise that Love, that hath been pleased to deal with us by a Mediator, and such a Mediator? It was with us, according to that, *1 Sam.* 2. 25. If a Man sin against the Lord, who shall intreat for him? Behold, the Lord hath found both a Mediator and a Ransom.

Use 2. In all Covenant Matters, learn to deal with God by a Mediator, not to go alone unto him, but in the Hand of a Mediator.

As to the second, What it is to be a Mediator; in a Word, it is to be a middle Person, dealing betwixt two.

Par-

Parties, who are at Odds. Four Things are to be considered in this short Description: 1st, Reconciliation by a Mediator doth suppose, that there was once sweet Amity and Friendship betwixt God and Man. 2^d, There was a Breach. 3^d, There was a travelling to bring the Parties together again. 4th, As there was a mutual Enmity, so there is supposed a mutual Reconciliation of God to Man, and of Man to God.

Use 1. Take up this Mediator, as a middle Person, a Days-man betwixt us and God, that may lay Hands upon us both, as in *Job 9. 33.* He is not a Middle Person, as they call it, of Abnegation, that is neither the one nor the other; but of Participation, he partaketh of both; and of Union, he is united with both.

Use 2. How often we think of the Mediator, think of the four Things now named, the old Amity, of the Breach and Enmity, of the Soul-Travel of Christ to make the Peace, and how the Reconciliation is compleated and made perfect on both Hands by him.

As to the third, That our Lord Jesus Christ is this Mediator, and that one and only Mediator betwixt God and Man, appeareth thus: As to the first Branch, that Jesus is Mediator, is evident, from the Places above cited, and from *Heb. 8. 6.* where he is called the Mediator of the better Covenant: And, 1st, He is Mediator in his Person; he hath Interest in both Parties; he is the Lord, and our Righteousness. *Jer. 23. 6.* he is God, and hath purchased us with his Blood, *Act. 20. 28.* he is the Son of God, *Luke 1. 35.* the only begotten of the Father, *John 1. 14.* he hath the Name Jehovah, and of the true God, and great God, *Gen. 19. 24. 1 John 5. 20. Titus 2. 13.* he hath the Properties of God, Eternity, *Prov. 8. 23, 24. John 17. 5. Micah 5. 2.* Immensity, *Matth. 18. 20.* Omnipotency, *Phil. 3. 21.* divine Operations, *Col. 1. 16. Heb. 1. 3.* divine Worship, *Chap. 1. 6.* and he is true Man, the Man Christ, *1 Tim. 2. 3. 1 Cor. 15. 47. Phil. 2. 8. Heb. 2. 17.* and *4. 15.* Now, he was God, (1.) To bear up the Man under the Burden of Wrath, *Rom. 1. 4.* with *4. 25.* so, to overcome Death. (2.) To make the Sufferings to be of Price, *Act. 20. 28.* and

Heb.

Heb. 9. 14. (3.) That he might give his Spirit, *Gal.* 4. 6. (4.) That he might conquer Enemies, *Luke* 1. 68, 69, 71, 74. (5.) To give Salvation, *Heb.* 4. 8, 9. and 9. 11, — 16. And he was Man, (1.) To undergo the Law, *Gal.* 4. 4. (2.) To satisfy in our Name, and interceed for us, *Heb.* 1. 3. and 7. 24. 25. (3.) That he might be a merciful and compassionate High Priest, *Heb.* 4. 15. (4.) That he might make Way for our Adoption, *Gal.* 4. 5. and so procure us Access with Boldness, *Heb.* 4. 16. And he was both God and Man, (1.) Because he had to deal betwixt God and Man. (2.) That the Works of each Nature might be accepted of God for us, as the Works of that Person, in whom the Father is well-pleased, *Matth.* 3. 17. and in him we are accepted, *Eph.* 1. 6. (3.) Both God and Man, because each of his three Offices did require no less, as you shall hear.

As to the second Branch, That he is the only Mediator, may be gathered from that, in *Exod.* 34. 2, 3. where *Moses*, Christ's Type in the Mediatorship, went up alone into the Mount, and no Man with him. That old Dispensation of the Covenant was ordered by Angels, in the Hand of one Mediator, *Gal.* 3. 19. And, in *Heb.* 9. 7. the High Priest went in alone to the second Tabernacle; and in that he was a Type of Christ also; and, in *1 Tim.* 2. 5. as there is but one God, there is but one Mediator, and that even of Intercession also: And that this Mediator must be one, may appear further from these Considerations: 1st, He must be a fit Person, able to deal betwixt God and Man; no other can be able to deal so. 2^d, He must be an innocent Person, *Heb.* 7. 27. 3^d, The Holy Ghost, though he hath the same Name with the Advocate Jesus, yet his Office is Comforter, not properly Intercessor or Advocate. 4th, There is Need of no other, for he is able to save to the uttermost, *Heb.* 7. 25. 5th, Saints and Angels are but finite Creatures.

Use 1. If Christ Mediator be thus God and Man in one Person, then is he an able Mediator indeed, a fit Person to deal in so great Matters, and with so great a Party as God: So, we would not only believe him to be such, but make Use of him as God-Man, in one Person: What he

he hath of Man's Nature it hath its Subsistence in the Person of God: And, what he hath of the Nature of God, he hath it now in the nearest and straitest Bond of Union with our Nature: So, while we plead Interest in him, as Members of his Body, Flesh of his Flesh, and Bone of his Bones, *Eph. 5. 30.* We come to be one with him, as he is one with the Father, *John 17. 21.* And while we plead Interest in him as God, we have him the Word made Flesh, *John 1. 14.* And so, our Goel, and our Kinsman, with whom we may be familiar.

Use 2. If there be but one Mediator, then is that Doctrine false, which maketh other Mediators besides Jesus, to wit, Angel and Saint Intercessors, and the blessed Virgin, a Mediatrix, and Saviouress: They must be very blind and bold against the very Letter of Scripture, who will make more Mediators than one: The dead know not any Thing; and they have neither Love nor Hatred, *Ecc. 9. 5, 6.* and, in *Isa. 63. 16.* The Church professeth Abraham to be ignorant of her Case, and betaketh herself to God alone, saying, *Doubtless thou art our Father, tho' Abraham be ignorant of us, and Israel know us not.*

Use 3. Is he the one and only Mediator? then we should never go to God without him; we should ask all in his Name: It is a great Lesson to do so, the Disciples had need to be taught it, *John 16. 23, 24.* There is good Encouragement to ask in his Name; and if it might have been said of the Disciples, that they had asked nothing of the Father so, that is as good as nothing: It may with better Reason be said so of us; alas! we seek not great Things, in the Name of Christ, as we ought to do; and the Father is willing to give great Things, even every Thing that is best.

As to the fourth Thing propounded of this Subject, That Christ is a Mediator by Office, and in a threefold Office, as Prophet, Priest, and King; he is so indeed, 1st, A Prophet, to reveal his Father's Will; that Prophet, of whom *Moses* foretold, *Deut. 18. 15.* That Teacher, come forth from God, *John 3. 2.* that Messenger of the Covenant, *Mal. 3. 1.* that Apostle of our Profession, *Heb. 3. 1.* the Wisdom of God, *1 Cor. 1. 24.* To be
such

such a Prophet, there was a Necessity he should be God, the Son of God, from the Bosom of the Father, to declare him, *John* 1. 18. that he should come down from Heaven, who is in Heaven, *John* 3. 13. so should be Man also, one of our Brethren, like unto *Moses*, *Acts* 3. 22. Christ alone knoweth the Mind of the Lord, and we must have it from him, *1 Cor.* 2. 16. 2d, He hath, as Mediator, the Office of a Priest, to reconcile us to the Father, and to obtain Grace for us; it is by him that God reconcileth all Things to himself, making Peace thro' the Blood of his Cross, to reconcile us who were alienated, and enemies in our Mind, in the Body of his Flesh through Death, to present us holy and unblameable, and unreprieveable in his Sight, *Col.* 1. 20, 21, 22. Thus, God was in Christ reconciling the World to himself, *2 Cor.* 5. 19. This Priesthood of his was neither legal nor temporary, as the Apostle doth reason, in *Heb.* 7. 16, 17, 18, 19. He was both Priest, Sacrifice, and Altar: Priest, according to both his Natures, *Heb.* 5. 6. both the Son of God, and a Priest for ever, after the Order of *Melchizedeck*: A Sacrifice, most properly, as Man: So, in *Isa.* 53. 10. he made his Soul, or Life, an Offering for Sin; and, in *Heb.* 9. 14. he offered up himself to God, by the eternal Spirit, a Sacrifice without Spot; tho' the Worth and Virtue came from the divine Nature, *Acts* 20. 28. the Blood is there the Blood of God: So, Christ, according to the divine Nature, was the Altar he offered himself, by the eternal Spirit; and he is called an Altar, *Heb.* 13. 10. he is truly that Altar which sanctified the Gift; as is said of the Altar under the Law, *Mat.* 23. 19. Christ did both sanctify himself, and doth sanctify us in so doing, *John* 17. 19, 3d, As he is a Mediator, he hath the Office of a King: As a King, he doth govern us, and dispose upon all that concerneth our Salvation: His Kingdom is that which shall not be destroyed; it shall break in Pieces and consume all these Kingdoms which oppose him; but it shall stand for ever: He is a King, who not only ruleth in the Kingdom of Men for his Church, *Dan.* 4. 17. but he ruleth in his Church, and sitteth upon the Throne of his Father *Da-*

vid, Luke 1. 32. This Kingdom of Christ may be considered, either as it is universal, in all Ages, *Matth.* 22. 42. 43, 44. He was known in *David's* Days as Lord and King; and over all Sorts of Men, all People, Nations, Languages, *Dan.* 7. 14. even over all Creatures, so far as they may serve to advance and set forward Mans Salvation, *Eph.* 1. 21, 22. he is made head over all Things to his Church. Or, 2^d, It is to be considered as more special and inward, over Souls and Consciences, *Rom.* 14. 17. it is that Kingdom which is exercised in Righteousness, and commandeth Peace and Joy. 3^d, It is an eternal Kingdom, *Dan.* 2. 44. and 7. 14. 4th, It is such a Kingdom, as dispenseth both Life and Death; for this our King hath the Keys of both, *Rev.* 1. 18. 5th, It bringeth eternal Happiness and Peace to all that are in it. Now, if it be asked, What Need was there of all these Offices in and to him who should be our Mediator? (1.) The Necessities of his People, Ignorance of God, and Enmity to him; and neither Ability, nor Willingness to be reconciled to God. (2.) The Salvation, the great Salvation, in the Way by which it was to be brought about, did require them all, that it should be, 1. Revealed. 2. Purchased. 3. Applied. (3.) The Order of executing the Decrees was thus to be kept. As to that Question, Whether Christ shall be seen a King on Earth, visibly reigning before the Day of Judgment? I answer, 1st, That there shall be a more glorious Kingdom of Christ, in the Preaching of the Gospel, at the Bringing in of the *Jews*, and Fulness of the *Gentiles*, none acquainted with the Scriptures will much doubt. 3^d, I say, in that, *Rev.* 20. 4. on which the *Millenaries* build so much, it is said, that *the Saints shall reign with Christ*, but not that *they shall reign on Earth with him*. 3^d, We read, not only that the Heavens must receive him, until the Times of the Restitution of all Things, *Acts* 3. 21. but we read only of Christ's Appearing on Earth twice; the first Time was, to bear the Sins of many; and, in the second Time, when he appeareth, it will be without Sin; he will have no more Sin to bear, but will bring Salvation, *Heb.* 9. 26. And if any doubt his Errand the
second

second Time, they may read it, from 2 *Tim.* 4. 1. it is to judge the Quick and the Dead at his Appearing; and his Kingdom, and in Ver. 8th, of that Chap. it will be to give Crowns to all that love his Appearing.

Use 1. Hath Christ, as Mediator, taken on these three Offices, of Prophet, Priest, and King? then is he completely furnished for the Work of Redemption, and he will through it.

Use 2. Learn to employ him in all Things: 1st, That you may have from him the Mind of God concerning the Way of Salvation. 2^d, To get Reconciliation in his Blood, and Grace for Help in Time of Need. 3^d, That you may be first called by him, and so subdued to his Sceptre; and after commanded, governed, secured, and maintained by him; so shall you be the Lord's redeemed ones indeed.

As to the fifth Thing propounded, How Christ was called unto this Office of Mediatorship, and how he carried it on: As to the first Branch, 1st, There was a Council held in Eternity, concerning this his Work, by which he was appointed unto this Work, *Heb.* 3. 2. and 5. 5. He was, 2^d, Furnished abundantly unto it, *Isa.* 61. 1. so sealed, *John* 6. 27. 3^d, He was, after a Sort, invested solemnly in these Offices; in the prophetic Office, in the same, *Isa.* 61. 1. in the kingly and priestly Office, *Psal.* 110. 1, 4. 4th, He is sent forth, and a Body is prepared set him, *Heb.* 10. 5. Christ was destined and called to this Work before all Time, *Prov.* 8. 23. *Rom.* 8. 29. *Eph.* 1. 4. He was a Mediator virtually, from the Beginning of the World, *Rev.* 13. 8. but actually, since his Incarnation. As to the second, How he carried on this Work, 1st, He did it as Judge Arbitrator: He draweth up the Conditions; *The Father judgeth no Man, but hath committed all Judgment to the Son*, *John* 5. 22. 2^d, He did it as Messenger, *Mal.* 3. 1. and Interpreter of the Covenant; he revealeth the Father, as only knowing him, *Matth.* 11. 27. He, as being in the Father's Bosom, declareth him, *John* 1. 18. 3^d, He appeared as Surety, *Heb.* 7. 22. He appeared as Surety for Satisfaction for Sin, *1 Pet.* 2. 21, 24. and 3. 18. and not for our Good

only, as some alledge; he suffered as our nearest Kinsman, having Right to the Inheritance, according to the Law, *Lew. 25. 25.* He was a voluntary Surety: Now, this Satisfaction is consistent with free Grace: *1st*, The Debtor is dispensed with, and the Cautioner is taken. *2^d*, Angels were not admitted so; I mean, fallen Angels. *3^d*, The Way was found out of God, not sought by us. *4th*, Christ is freely given, and made Righteousness, *1 Cor. 1. 30.* to some, and not others. *5th*, God's Love is but a Purpose to bring Salvation; and that is not against Satisfaction. *6th*, Grace shewed to his Son; he doth not cross his Will, he inableth him to bear the Cross, he accepteth him and his Offering, he appeared Surety for God to us, and for us to God. *4th*, He appeared as King, Head, and Husband; and appeareth still as King and Advocate.

Use 1. Wonderful Love! the Lord not only would offer Peace to Sinners, but did appoint his Son to travel in the Business.

Use 2. This is a hopeful Bargain for us; a Friend draweth up the Conditions: Seek God's Mind from him, your Peace secured by him; put all your Causes under his Hand, to be pleaded and be ruled by him.

Use 3. Was Christ so called and furnished to this Office of Mediatorship? we may be very confident of him, and put all our Trust in him: He will not fail nor be discouraged, until he see the Travel of his Soul, nor will he forsake us.

Use 4. Hath there been such Care in Christ and his Father, to carry on this Work of Salvation, how inexcusable will they be, that neglect this so great Salvation?

S E R M O N XLVII.

ON THE

G O S P E L C O V E N A N T :

On the DUTIES of the Covenant; and, first,
of ENTRING into it.

2 SAMUEL XXiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire, although he make it not to grow.

I G O now to the ninth Point propounded, concerning the Duties of the Covenant. This is a large and comprehensive Head; but in Scripture it is summed up often in few Words: Thus, as all the Blessings of the Covenant are comprized in one Word, *I will be your God*; so, all the Duties of the Covenant are summarily comprehended in that one Word, *Ye shall be a People unto me*, Jer. 31. 33. In Gen. 17. 1. all the Duties of the Covenant are summed up in that one Word, to walk before God, and to be perfect; in Luke 1. 74. 75. it is serving of God without Fear, in Holiness and Righteousness, all the Days of our Life; in Gal. 2. 19. it is living to God; in Titus 2. 12. it is denying Ungodliness and worldly Lusts, and living soberly, righteously, and godly, in this present World; and diverse other Ways are they expressed. I shall draw up all Duties in these two: 1. A right Entering into this Covenant. 2. A right improving of it.

And of the first I propound these four : 1st, That it is a Duty. 2^d, What Duty it is. 3^d, The right Way of performing this Duty. 4th, Of the Advantages thereby, when rightly performed.

As to the first, That this is a Duty required, when God hath made the Covenant, that we should enter into it, every one personally, and Churches as Churches; we have *Israel* solemnly entering this Covenant, *Deut.* 29. 10, 11, 12, &c. we have the good Kings of *Judab* renewing it often after a Breach : We have it commanded, in *Jer.* 3. 19. *Thou shalt call me my Father, and shalt not turn away from me*; and, in *Hosea* 2. 16. *Thou shalt call me Isbi*; and, in *Zech.* 13. 9. *I will bring the third Part thro' the Fire, &c. — they shall call upon my Name, and I will hear them; I will say, It is my People; and they shall say, The Lord is my God*: So we have it promised, as well as commanded. Take these farther Proofs : 1st, God doth actually interest himself in his People, in *Isa.* 43. 1. *I have called thee by thy Name, thou art mine*; and, *Ezek.* 16. 8. *I entered into a Covenant with thee, saith the Lord God, and thou becamest mine*: Why then should not the Lord's People particularly and personally enter in Covenant with him, and own him? 2^d, The End of the Covenant is, to make us a special People, *Lev.* 20. 6. *Deut.* 7. 6. and 14. 2. Ought we not then specially engage ourselves? 3^d, The very Covenant, in Terms, doth carry that it should be so, in *Ezek.* 36. 28. *Ye shall be my People, and I will be your God*. 4th, The Covenant is for mutual and nearest Union and Communion; and these cannot be without actual closing on either Side: He must be in us, and we in him, *John* 17. 21. 5th, The Lord urgeth this very earnestly, and doth expostulate, when he is not answered, *Wilt thou not from this Time call me, My Father?* *Jer.* 3. 4. 6th, There is no Access to Christ, in whom our Life is hid, *Col.* 3. 4. but by actual closing with him in Covenant: He is given for a Covenant to the People, *Isaiah* 42. 6.

Use 1. For Reproof and Terror to those who live under the Call of the Gospel, who delay to enter in Covenant with God: They frustrate the Covenant, and so

the

the Grace of God, and their own true and eternal Good: A Such cannot be of that People which is near God; so, I can have no gracious Communications from God, until they do actually close with him in Covenant, they should think upon the Sin of not closing, when called to it, as Rebellion; for it is his Commandment, that we should believe on the Name of his Son Jesus Christ, 1 John 3. 23.

Use 2. Let all those who love and expect Salvation, endeavour with the first to enter in Covenant with him: There is much in a present closing, and taking of the first Opportunity: Afterward, either the Offer may not be, or we so plagued, as not to have Heart to it, like that Fool, *Prov.* 17. 16.

As to the second, What this entering in Covenant with God is, we may take up these four Things in it: 1st, There must be a real and cordial Divorce from all these Things which hinder closing: We must be dead to the Law, before we be married unto another, *Rom.* 7. 4. we must pass under the Spirit of Bondage, but be come from under it, *chap.* 8. 15. there must be a Separation made from these Things wherein we are held captive, 2 *Cor.* 6. 17. It is true, this Divorce and Separation will not be so full and formal, until we be brought to Christ: but it must be desired, resolved, and endeavoured; and our Case seen and acknowledged helpless, until it be: For, 1st, Without this, the Usefulness of Christ will not be seen, in that Liberty which he hath purchased, *Gal.* 5. 1. 2^{dly}, The Soul is to be espoused to one Husband; so, it is to be divorced from all other Husbands, 2 *Cor.* 11. 2. 3^{dly}, The Law is a Schoolmaster to Christ, *Gal.* 3. 24. that we might be justified by Faith.

Use 1. Terror to many, who say they are married to Christ, who cannot shew their Bill of Divorce that they have given to the World, and to Sin; they cannot shew their Burgefs Ticket of Freedom from the Law: Ah! with many, either there is, or never was, any Law Work; or their Works are not wrought in God, *John* 3. 21. Here tender Christians may come to doubt: They confess that they had some Law Work, but never

deep enough. *Ans.* 1. It is true, the Lord usually doth cast down before he lift up, *Matth.* 9. 13. and *Luke* 19. 10. But, 2. It is true also, God hath set no Measure for Humiliation: Never any was damned for less Grace than their Neighbour had, if they have had any true Grace. 3. God hath Reasons, why some, at Conversion, have more of the Work of Humiliation, and some, less: Some have been notorious Sinners, others are now knotty Pieces, and more set upon Pride; others are destined for some greater Services; yea, and some are of a more melancholy Temper, in whom the Law Work is more deeply upon their Spirits. 4. If the Ends be obtained, the Work is deep enough: These are, 1st, Self loathing, *Job* 42. 6. 2^d, Thorough Hatred of Sin, *Psalms* 119. 104, 163. 3^d, Strength against the Idol. 4th, Much of holy Fear. 5th, High Prizing of Christ. 6th, If the Soul be made willing to accept of Christ upon his own Terms, *Rev.* 22. 17. *Isa.* 55. 1, 2. 5. This Work of Humiliation with Terror, some have it deeper, but shorter; others not so deep, but longer; and the Work of Humiliation is not perfected, until the Soul come in and close with Christ, *Zech.* 12. 10. and *Luke* 7. 48. 6. Humble Persons are accepted, but not for their Humiliation, *Tit.* 3. 5, 6, 7.

Use 2. Comfort to those who have been so humbled, as to see their desperate Condition in following their old Lovers; so, a Necessity of Divorce; so, have had a Dislike of Sin, and been dead to the World; so, they stand in a Capacity to enter Covenant with God, which is established in the Hand of a Mediator.

The second Thing in this entering in Covenant, must be an actual closing, not only saying, *1 Kings* 18. 39. *The Lord he is the God, the Lord he is the God.* But, as in *2 Chr.* 14. 11. *O Lord, our God, we rest on thee;* and, in *Isaiah* 25. 9. *This is our God, he will save us.* Here we may take up four Acts of Faith: 1. Assent to the Truth of the Promise, of that Gospel Promise, in *John* 3. 16. that *whosoever believeth in Christ, shall not perish, but have everlasting Life;* And this Assent must be free, *Psal.* 110. 3. firm, *1 Tim.* 1. 15. we must take it to be

a faithful Saying; it must be universal, a believing all Things which are written in the Law and the Prophets, *Acts* 24. 14. And then, clear, and upon good Grounds, *Heb.* 11. 1. we must know, not only whom we have believed, *2 Tim.* 1. 12. but how also. 2. Act of Faith, in this closing in Covenant, must be receiving, *John* 1. 12. to so many as receive Christ Power is given to be the Sons of God: And in this receiving there is an opening of the Heart, *Acts* 16. 14. reaching forth of the Hand, a laying hold on eternal Life, *1 Tim.* 6. 12. at least, a hungering and thirsting after Righteousness, *Mat.* 5. 6. and there must be an embracing of the Promise, and Christ in it, *Heb.* 11. 13. 3. Act of Recumbency and Rest upon the Promise; such is that Trust, in *Psalms* 2. 12. before this, a flying to the City of Refuge, *Heb.* 6. 18. then, a hiding of the Soul there; then, a laying our Souls on the Rock; and then, leaning, and laying our Weight; wrong resting, and leaning as on a Staff, it is condemned in *Isa.* 2 *Chron.* 16. 7. his wrong staying, as on a Prop, when it is but hypocritical, *Isaiah* 48. 2. yet the right was by Consequence there recommended to them: In a Word, this Act of Faith doth call us to cast on, roll ourselves on God, as in *Psalms* 37. 5. and to adventure, like drowning Men, on the Cord of the Promise, when we are like to perish in the deep. 4. Act is, full Assurance; or, it is an Effect rather than an Act; yet, Faith having it, doth act more strongly. That there must be an actual closing, may be further cleared thus: 1st, Not to take God at his Word, were to quit the Bargain. 2^d, The not closing fully is as good as not closing at all; so, a rejecting of all the Benefits and Privileges which are by near Union. 3^d, The not closing fully, is an utter disabling of ourselves from doing Duty; like a Member out of Joint, acting without Life and Strength. 4th, Not closing maketh the Soul Widow-like, not cloathed with a Husband, so out of Protection.

Use 1. Comfort to such as have given up themselves in Consent to the Gospel Covenant, and that have received, and do rely on Christ therein, and his covenant-ed All sufficiency. But some doubt and stand aloof, saying,

ing, we are unworthy; how shall we dare to close? *Ans.* 1. In undervaluing thyself, see that thou undervalue not Grace: There is enough in it: See who were for Christ's Mercat and Handling, in *Mat.* 4. 24. not only they who were taken with divers Diseases and Torments, but even they who were possessed with Devils: See also the State of Men, before they come to close, *Eph.* 2. 11, 12. there is enough of Goodwill in God, *Matth.* 12. 20. a bruised Reed he will not break: He calleth upon every one that thirsteth, to come, *John* 7. 37. he weepeth over those that will not receive him, *Matth.* 23. 37, 38. 2d, Consider how as graceless as thou have found Favour; and though there had never been one like thee, Grace was never yet put to do its utmost: Neither can it be: If we remember not the former Things, neither consider the Things of old, the Lord saith, *Behold, I will do a new Thing, Isa.* 43. 18, 19. And, in *Rom.* 11. 33. *Paul* cryeth out, wondering at a Depth, that would easily swallow up all our Depths. 3d, God marrieth not for Money or a Portion; till he make it and win it he seeketh none: *Noah, Job, and Daniel*, nay, nor *Abraham* the Father of the faithful, could bring more with them to God than we. 4th, The greater the Sinners be, the Lord hath the greater Advantage for Glory: *David* knew this, in *Psa.* 25. 11. when he prayed thus, *For thy Name's Sake, O Lord, pardon mine Iniquity, for it is great.* And, in *Psa.* 34. 6. it is, *This poor Man cried, and the Lord heard him.* Some again have their Doubt more dangerous: They say, that they did never soundly close. *Ans.* 1. There are indeed too many who do but seemingly close, and not soundly, such as, *Civilians, Temporizers, Hypocrites.* But, 2. Many have closed, who do not know it, take no Notice of it: 1st, Some have a sinful Humility, who think the Things of the Covenant so great, as they could never have been designed for them. 2d, From sinful Jealousy, unto which Sinners easily are tempted, when they walk not closely, and Christ speaks not comfortably: And, 3. Christ is received sufficiently, when not in every Respect fully, if the Will and Affections have been carried out to receive Christ and his Righteousness, and there is a receiving of Christ for Sanctification, which is not in

in the same Measure, as well as a receiving of him for Salvation, *Luke* 2. 30. And, 4. A Man made willing to receive, hath either received or is very near to receive, *Rev.* 21. 6. But, lest his supposed Willingness deceive, 1^{stly}, It must not be indifferent, but serious. 2^{dly}, There must be a willing Offering, not only as a Priest, but as a King. 3^{dly}, It must not be for a Fit, but a fixed Willingness. 4^{thly}, A mighty Hunger after Christ: And, 5^{thly}, If any Thing from Christ hath supported thee, in the failing of other Comforts, it speaketh a real receiving of Christ.

The third Thing required in this entering in Covenant is, Resignation, a yielding of ourselves to God, as the Commandment is, *2 Chr.* 30. 8. a giving of ourselves to the Lord, as the Commendation of the *Corinthians*, *2 Ep.* 8. 5. *ver.* the presenting and offering of ourselves a living Sacrifice to God, in *Rev.* 12. 1. when as, upon the one Part, we say, *My Beloved is mine*; so, on the other, we say, *and I am his*; or, as the Word may be read, *My Beloved is for me, and I am for him*: And that this must also be, take these Reasons to confirm it: 1. The Covenant is mutual: Seeing then the Lord giveth himself, and his Son, and Spirit, good Reason we give ourselves back again. 2. We are Christ's Purchase, *1 Cor.* 6. 19, 20. why then should we not give him his own? 3. We were set at Liberty, and made Masters of our own Will, for this very End. 4. What we withhold from him will not be only in worse, but in a cursed Estate, *Mal.* 1. 14. *Cursed is the Deceiver*.

Use 1. Terror to those that never gave up their Will to Christ, nor any of their Affections, and yet pretend to be in Covenant with him; they but deceive themselves, and the Lord will deal with them as Deceivers.

Use 2. All who have not yet resigned and given up yourselves unto him, do it freely, entirely, and most speedily; yield yourselves absolutely, without Reservation, and without Reversion; give up yourselves to the Commandments to be ruled by them, as well as to the Promises, to receive either Strength or Salvation by them. We would remember still, that the Lord so giveth out his

his Grace, as he still keepeth up his Sovereignty, and Dominion over us.

The fourth Thing required in this entering into Covenant, is, Dependance on God: Faith, Hope, Love, Patience, must all act Dependance on him, in *Psa.* 45. 10, 11. a forgetting of our Father's House: All our Vessels must hang on him, *Isa.* 22. 24. and we must abide by him, *Hosea* 3. 3. We must depend on him for Life and Peace, for Counsel and Strength, for Joy and Comfort, and for Conformity to himself; yea, and for all the Blessings of the Covenant; submitting Time and Measure to him: And there is good Reason for this Dependance on him; for, 1. He is the Fountain of Being, and our Sovereign Lord. 2. He is a Husband; such as *Abraham* was to *Sarah*, in *Gen.* 20. 16. 3. Receiving is not without relying; and relying cannot be without Dependance. 4. The Lord keepeth State in his fairest and most free Communications, even to his Son, much more to us. 5. Dependance is necessary for keeping of our closing firm.

Use 1. We may try our right closing in Covenant, by this, if we maintain Dependance on God: Independance on God proveth much Unsoundness in the closing: Many do not depend on God, but on Things without, or upon some inward and Self-righteousness, or on external Forms and Fruits, or, sometimes, Tastes.

Use 2. All who desire to maintain and keep themselves within the Covenant, and a sound Interest in Christ as Jesus, they must maintain a Dependance on him as Lord.

As to the third Thing propounded, concerning the right Manner of entering into Covenant, we may take it up in these Directions, 1. It must be done upon Knowledge; they must be all taught of God; and so, know God, *Jer.* 31. 34. and *Hos.* 2. 20. 2. It must be with good Advice, and upon mature Deliberation; as in the Building of a House, or in the making of War, *Luke* 14. 28, 31. 3. It must be willingly; so, in 2 *Chron.* 15. 15. *Judah* rejoiced at the Oath of the Covenant; for they had sworn with all their Heart. 4. It must be done clearly, expressly, and distinctly; so, in *Psa.* 16. 2. O my Soul, thou hast said to the Lord, thou art my Lord; and, in

in *Lam.* 3. 24. *The Lord is my Portion, saith my Soul, therefore I will hope in him.* 5. It must be a compleat Entry; nothing must be kept back; it must be the whole Soul, Body, and Spirit. 6. It must be irrevocably: If any Man draw back, the Lord's Soul will have no Pleasure in him, *Heb.* 10. 38. and, if any Man love not the Lord Jesus, he is *anathema maranatha*, *1 Cor.* 16. 22. Now, that this Covenant must have all these Things, when it is entered into, is clear from this, 1st, Who make blind Bargains will rue. 2^d, Swearing should be in Truth, and in Judgment, *Jer.* 4. 2. 3^d, Who enter it must have that free Spirit, *Psalms* 51. 12. 4th, It must be in Knowledge, so, clear; and under Sense, so, distinct. 5th, The Lord admitteth not of blind and lame Sacrifices, *Deut.* 15. 21. 6th, After Vows there should be no Enquiry, *Prov.* 20. 25.

Use 1. The Reason both of Lifelessness and Backslidings: There hath been some Crack and Unsoundness in the Manner of closing.

Use 2. Who have it yet to do, would go about it in a right Manner, with Fasting and Prayer; so transact and engage; and, when Need is, subscribe with the Hand, *Isa.* 44. 5.

As to the fourth Thing which was propounded, the Advantages which accress to one by this entering in Covenant with God; take these: 1. That Soul cometh to be free of Sin's Dominion, it is so with those that are under Grace, *Rom.* 6. 14. and they are the Men that have entered into the Covenant of Grace. 2. Such come to have near Union and Communion with God, *John* 14. 23. the Father and the Son come and make their abode with him. 3. There is Help by Covenant laid for them upon one that is mighty; and it will be readily laid out for them, *Psa.* 89. 19, 26. 4. They live in the Secret, and under the Shadow of the Almighty, *Psalms* 91. 12. 5. Deliverance is made sure to them: Honour also is promised them, and that their Prayers shall be heard, *Psalms* 91. 14, 15, 16. 6. It is their Allowance to be free of all vexing Cares, *Phil.* 4. 6. *1 Pet.* 5. 7. 7. And to be kept

kept also free of many Fears and Doubtings: It is little Faith which maketh these; as Christ told *Peter*, *Matth.* 14. 31. acting Faith in renewed Acts would easily make these to be hush'd and gone. 8. The Man that hath rightly entered the Covenant, and maintaineth Dependence on God therein, he may look to be well guarded against Temptations; he is within his City of Refuge, within a fortified City. 9. The sooner, will make the more easy Bargain: It was *Eliphaz's* Counsel to *Job*, *Acquaint thyself now with him; and be at Peace; thereby shall good come unto thee*: And it is *Solomon's* Advice, in *Eccl.* 12. 1. to the young Man, to remember his Creator in the Days of his Youth.

Use 1. Be you then all quickened to this great Duty, from the many seen Advantages we have told you; yea, from that great Advantage, to have all Things yours, *1 Cor.* 3. 21, 22, 23.

Use 2. Terror to those who close not with Christ in Covenant: They are under many Disadvantages; such as these, they are under Power of Corruption, they lie open to every Temptation, and Wrongs, they may be full of Anxiety and Fears; so have their Life hanging in Doubt, *Deut.* 28. 66. they live in Estrangement from God, they have not the least Part or Interest in Christ and Promises; and Delay doth daily disfigure them more and more.

S E R M O N XLVIII.

ON THE

GOSPEL COVENANT:

On the second great Duty of the COVENANT,
the IMPROVING of it.

2 SAMUEL xxiii. 5.

Although my House be not so with God; yet he hath made with me an everlasting Covenant, well ordered in all Things and sure; for this is all my Salvation, and all my Desire although he make it not to grow.

LET us go now to the other great and comprehensive Duty of the Covenant, the right Improving of it; and we shall speak to it in these Three: 1st, Improve it in the Matter of it. 2^{dly}, Improve it formally, as a Covenant. 3^{dly}, Improve it in the Ends thereof.

As to the first, All who have entered into Covenant with God, must labour to have full Improvement, and to make full Use of the Matter, and all that is contained in this Covenant of Grace. Now, the first Thing that presents itself, as Matter of the Covenant, is Promises: It is a Covenant of Promises, *Eph. 2. 12.* by it Believers are the Children of the Promise, as *Isaac* was; and to them are given the exceeding great and precious Promises. In order to this Improving of Promises, 1. We would study to know them, these Testimonies which the Lord hath founded for ever, *Psalms 119. 152.* and, 1st,
The

The original Promises to the Son, *Psalms* 2. 6,—10. and 110. throughout. *Isa.* 42. 1,—9. 2d, The fundamental Promises made to us, such as is that Mother Promise, *Ezek.* 36. 28. and its first begotten, the bringing forth and giving of Christ, *Isa.* 9. 6. and with him the Promise of the Spirit, *Luke* 11. 13. 3. That great Gospel Promise, which hath the Tenor and Terms of the Gospel Covenant in it, *Whoever believeth shall be saved*, *John* 3. 16. 4. We must know general Promises, such as that, in *Psalms* 84. 11. and that, in *Rom.* 8. 28. 5. Both absolute Promises, such as these, in *Jer.* 31. 31,—35. and 32. 38,—41. *Ezek.* 11. 19, 20. and 36. 25,—29. and conditional, *Isaiah* 45. 25. and 55. 1,—6. 6. Study to know as many particular Promises, which may answer and suit particular Cases, as thou canst. 2d, We must not only know them, but we must mind and remember them: Promises are our fundamental Rights; as good not to know them at all, as not to remember them: See the Ill of forgetting them, *Heb.* 12. 5. Right remembering of them is, 1st, To esteem them: See a Need of them, and no Life without them. 2dly, To lay them up, *Job* 22. 22. *Psa.* 119. 11. and that seasonably, *Ec.* 12. 1. for the Time to come, *Isa.* 42. 23. and abundantly, *Col.* 3. 16. 3dly, We must live by and upon them; Practice is the best Art of Memory. The third Way of improving Promises, is, the due Application of them, as *Thomas* did, *My Lord, and my God*, *John* 20. 28. as *Paul* did, *Who loved me, and gave himself for me*, *Gal.* 2. 20. and *Patriarchs*, *Heb.* 11. 13. who embraced and saluted the Promises: In Application is the receiving, *John* 1. 12. eating and drinking, *John* 6. 53, 54. that opening, *Can.* 5. 2. that reaching forth, and pressing toward the Mark, *Phil.* 3. 13, 14. the Soul's following hard after the Lord, *Psa.* 63. 8. and bringing home of Christ to our Mother's House, and not to let him go, *Can.* 3. 4. There is required unto right Application, (1.) Serious Thoughts on the Word. (2.) Prayer to have it revealed. (3.) Comparing of it with our Case. (4.) Resting upon it; and that, neither with an unhumbled Heart, nor with a trembling Hand. (5. The Application of the Promise must be

be with an Eye both to the Condition and to the Duty. Ah! how many slay themselves, through Misapplication of such Words as these of *Ezek. 33. 11.* and, *1 Tim. 2. 4.* For right Application, take these Directions: 1. Apply general Promises particularly, *1 Kings 8. 37, 40.* compared with *2 Chron. 20. 8, 10.* And particular Promises generally, where there is a common Ground or like Case, *Joshua 1. 5, 6.* with *Heb. 13. 5.* 2. Look upon Promises to be performed in their due Order and Subordination, *Matth. 6. 33.* and in the Use of Means, especially of Prayer, *Jer. 29. 10, 12. Ezek. 36. 37.* 3. Make Promises both the Ground and Rule of Prayer, *Gen. 32. 9, 12.* as Things lie in the Promise, so pray for them. Grace is necessary absolutely, and in such Degree as is sufficient, *2 Cor. 12. 8, 9.* but temporal Things are only to be sought conditionally, and with Exception, *Mark 10. 30.* Now, what a dreadful Case are they in, who neither know, remember, nor apply Promises.

The second Thing which we are to improve in the Matter of the Covenant, it is Christ: He is given for a Covenant to us, *Isa. 49. 8.* Improve him, 1st, In his Name and Titles, *Isa. 9. 6.* 2^d, In his Natures, *Titus 2. 13, Heb. 2. 17.* 3^d, As he is made to us by Covenant, *1 Cor. 1. 30.* and so in his Covenant Relations, and in all his Offices, *Isa. 55. 4. Mic. 4. 2. Eph. 5. 25. Heb. 2. 11.* 4th, Make use of him, not only as the Object of our Faith, *1 John 3. 23.* but as the Author and Finisher of it, *Heb. 12. 2.* as the Samplar also, and Perfecter of Holiness, *Matth. 11. 29. Rev. 21. 5.* 5th, Make use of him as dead, and risen again, *Rom. 8. 34.* 6th, Make use of him for all the Promises; for they are all Yea and Amen in him, *2 Cor. 1. 20.* for Entry, *John 10. 7.* For abiding, *John 15. 7.* for all the spiritual Blessings of the Covenant, *Eph. 1. 3.* temporal Blessings, *Prov. 3. 16.* and for eternal Blessings, *John 10. 28.* even to be your all in all, *Col. 3. 11.*

The third Thing which we are to improve, as to the Matter of the Covenant is, God in a Covenant: Even God is communicated in a Covenant, so far as he is communicable to the Creature, when it shall be raised up to its highest Ca-

capacity, wherein the Lord is to give the highest Expressions of his Goodwill: In order to this, we would make use of the Mother Promise to the full; particularly, of God, 1. As reconciling us to himself, *2 Cor.* 5. 19. 2. As drawing us to the Son, *John* 6. 44. 3. As justifying us, *Rom.* 8. 33. adopting us, *2 Cor.* 6. 18. sanctifying and glorifying us, *Rom.* 8. 30. 4. Make use of him in his Attributes, Simplicity, Sovereignty, Infiniteness, Eternity, Unchangeableness, All-sufficiency, Omnipotency, Omnipresence, Wisdom, Holiness, Goodness, and Truth. 5. Make use of him in all the Works and Ways, in and by which he doth manifest himself, whether in his Word, *Psa.* 138. 2. Ways and Works, 145. 17. or our own Experiences, 119. 58. 6. Make use of God, more particularly, 1st, For that which Man cannot do, *Luke* 18. 27. *For that which is impossible with Man is possible with God.* 2^d, For all that which he craveth of us, say, with *Augustin*, "Give, Lord, what thou cravest, and crave what thou wilt." 3^d, Make use of him as first and last in all that you do, *Rev.* 1. 11. 4th, Make use of him as our God, *Isa.* 25. 9. boldly, *Eph.* 3. 12. yet with humble Fear, *Rev.* 14. 7.

In the second Place, we should not only make use of the Covenant, as to the Matter of it, but formally, as it is a Covenant, so as a mutual Stipulation and Engagement; remembering how by it the Most High standeth engaged to us, and we to him: In order to this, we must improve and make use of the Covenant in all its Properties: 1. As a free Covenant; so we must quit Self-righteousness. 2. As a Covenant of nearest Union; so we must quit the Spirit of Bondage, and every Thing which causeth Distance. 3. As most sure; so we are to learn to hope against Hope. 4. As holy; so we must study to be holy and perfect, as he himself is. 5. As everlasting; hope unto the End, and never rue it. 6. As well ordered; so, we would labour to keep every Thing in its due Order, God, Christ, the Promise, and Obedience. 7. As full: Be satisfied with it, and take no Loath of it. 8. Remember to improve it, as a mutual Covenant; so to mind Promises, as not to forget Duties: God's Promises call

call for our Duties, and our Duties are first his Promises, *Ezek.* 36. 27.

In the third Place, We should make use of the Covenant in all its Ends: 1. For all Salvation, as in the Text; spiritual, from the Law and Sin, *Rom.* 6. 18, 22. and 8. 2. from the Law in its Bondage, Challenges, Sentences, and from Sin in its Guilt and Dominion; eternal Salvation, *Luke* 1. 69. *Acts* 4. 12. *Heb.* 2. 10. and 5. 9. and temporal Deliverances also, from all the great Plagues, *Ezek.* 12. 16. and 34. 25. and 36. 29. and 37. 23. at least from the Evil of them, *Ezek.* 9. 4. and to be blessed, instead of the Evil, with good Blessings, *Psa.* 85. 12. to have the Covenant all Salvation, is thus: If the Salvation come, it is well; if not, I have this for it, God is my Salvation, *Psa.* 27. 1, 2, 9. and more than Salvation, and nothing but Salvation. 2. We should make use of the Covenant, for Satisfaction to all our Desires, all these wherewith we dare face God, and say as *David* did, in *Psa.* 38. 9. So, 1st, For our chief Desire, the glorifying of God, we should make use of it for compleat Sanctification, *2 Cor.* 7. 1. 2^d, For our enjoying of God, Union and Communion with him. 3^d, For a high Estate; what higher than that, in *Lam.* 3. 24. and *Rom.* 8. 17. See how highly he esteemeth his People, as a peculiar Treasure, in *Exod.* 19. 5. they are fair and pleasant: O! how fair for Delights! *Cant.* 7. 6. as a Seal upon his Heart, a Seal upon his Arm, 8. 6. a Crown of Glory, and royal Diadem in his Hand, *Isa.* 62. 3. the Beauty of his Ornament, set in Majesty, *Ezek.* 7. 20. the Stones of a Crown lifted up, *Zech.* 9. 16. as his Jewels, *Mal.* 3. 7. he esteemeth them now above *Adam* in his Innocency, and all his ancient People, while they are under the better Covenant: Esteem highly of our Interest and Privileges, so as not to debase ourselves to Sin and Hell: Consider how the great End of the Covenant is, to make God ours, and all in him for us; his Love, for our Comfort; his Truth, for our Assurance; his Power, for our Protection; Wisdom, for Direction; Holiness, for Sanctification; and to make Christ ours, all in him, his Mercy, Merits, and his All-fulness; and all of the Spirit

ours, his Workings, Sealings, and Fellowship. *4th*, The Covenant hath this End, the settling of the Believer in a contented Estate, *Phil.* 4. 11. the Believer can fetch Contentment from the Covenant in general, and from particular Promises also, though their outward State do not grow.

Use 1. Against all that pretend to the Covenant, and do not improve it as we have been shewing you: They improve it not in the Matters that are in it, Promises, Christ, and God; They do not improve it formally, as a Covenant, nor any Way suitably to the Ends of it; they follow lying Vanities, and forsake their own Mercy, with these, *John* 2. 8. But some weak Christians do unhappily plead against themselves, in pleading for their not improving of the Covenant: *1st*, Say they, we should be sensible of our Condition, and if we be sensible thereof, we will not boldly plead Interest in and improve the Covenant, as you would have us. *Ans^w*. Sensibleness of our Condition is good; but not so as to cast away our Confidence: It is not the right Sensibleness of our Condition, that doth any of these Three; either taketh away the Sense of God's Mercy, hindereth Duty, or breedeth Envy at the better or more easy Condition of others. *2dly*, They say, you quarrel at our too much Grief for Sin, as hindering us from improving of the Covenant; but we grieve only for Sin; and, can we grieve too much for it? *Ans^w*. 1. If thy Grief were for Sin, then there would be more quiet Suffering of Chastisement for Sin, *Lev.* 26. 41. and *Lam.* 3. 39. If it were for Sin, thou would not sin more, by refusing the Offers of Mercy and Consolations of God, when thou standest in extreme Need of them: Thou mayst be grieved for Sin, but not jealous of his Mercy, who loveth freely, and to the End. *3dly*, They plead thus against themselves, the Lord hath withdrawn himself; how shall we then dare to take hold of his Covenant, to improve it? *Ans^w*. 1. Affliction doth not always speak withdrawing; many Times People are only tempting God, when they say, is the Lord amongst us? *Exod.* 17. 7. 2. Our disquieting him maketh him withdraw, if he withdraw; and we withdraw from

from him, and disquiet him, when we make no Use of his Covenant. *4thly*, They plead, the Lord hath made unreasonable and absurd Men to be their Rods. *Answer*. God is to be looked to; they are but Instruments. 2. The more unreasonable they be, the more Reason there is to turn in to the well ordered Covenant. 3. It were that which would speak more Wrath, if better Men were our Rod. *5thly*, They plead, they are trysted with strange and unexpected Dispensations, which say, that God hath cast them off. *Answer*. 1. It was your Sin and Folly not to have expected the worst, especially that Bonds and Afflictions abide us in every Place, *Acts* 20. 22. 2. No strange Thing can befall the People of God, *1 Cor.* 10. 13. 3. If we remember, we will find we have had as many unexpected Mercies, and more signal too. *6thly*, They say, the Trouble is so great that we cannot have Liberty of thinking on a Covenant; it is with us as with *Asaph*, in *Psa.* 77. 3. we remember God, and are troubled. *Answer*. 1. All is less than deserving, less than Hell; see *Ezra* 9. 13. whatever is less than it, is Mercy. 2. Better to be oppressed of Men, than shut up in Prison with Devils. 3. The greater the Trouble be, the better Errand to Christ in the Covenant. 4. The quarrelling, fretting, and misbelieving Disposition, will not make the Trouble lesser. *7thly*, Some plead, it is worse with me than with others. *Answer*. 1. It is fretting, it may be, which maketh it to be so. 2. Our Eye should not be evil, because the Lord is good. 3. The harder our Lot, we have the more Advantage for Grace, especially Faith and Patience, and so to glorify God. 4. Though in our Haste every one be ready to desire another's Lot, yet if all were seen, every Saint would chuse his own, rather than another's Cross; for another's Cross would not fit him so well. 5. Every one should fit themselves for the Condition which is measured out unto them by the well ordered Decree; and then shall they envy the Lot of none other. *8thly*, They say, they are useless, and unserviceable; why should they either trouble God or themselves, with taking hold of or improving of the Covenant. *Answer*. 1. God cannot or will not be troubled with much imploy-

ing of his Help; more imploying would make less Trouble. 2. See it be not Pride, rather than Unusefulness; because you cannot be for such Use as to carry Applause; it is Mercy you are in the Body. 3. Remember how there is a Reward for being faithful in little, *Luke 19. 17.* 4. Take *David* for Example, in *2 Sam. 25. ver. 25, 26.* *If I shall find Favour in the Eyes of the Lord, he will bring me again; but if he thus say, Behold, I have no Delight in thee, Behold, here am I, let him do to me as seemeth good unto him.* 9^{thly}, They say yet, we are in an unsettled Estate, stay till we be settled, and then we will mind our Interest, and the Covenant more. *Ans.* 1. Men in the most settled Estate in this World are but Vanity, *Psa. 36. 5.* 2. God seeth it fit and best for his Children, that they live by Dependence. 3. There is the greater Need that the main Estate be settled; and if that be well, all will be well. 10^{thly}, They say, sometimes, and for a long Time, we were in better Condition, and that maketh us think the more strange of it now. *Ans.* 1. It is the greater Unthankfulness, now to quarrel. 2. In that better Condition you should have prepared for this worser. 3. That better Condition, either as to the outward State, or inward Frame, was not to be expected to be the same for ever; none of the Saints have found it so. 11^{thly}, Some say, we have been and are at great Pains, but to no Profit. *Ans.* 1. The more of misgiving doth call the more unto you to give up yourselves to God, and to improve the Covenant. 2. All Pains should be with Submission, so Disappointment will breed no Trouble. 3. He will esteem highly of Submission in that which hath stood us dearest. But, 12^{thly}, They say, their Trouble is the Trouble of many. *Ans.* 1. If thy Sin hath drawn it on, mourn for it. 2. By doing Duty it is fallen out so, and no such Evil hath been intended; thou needs not be disquieted. 3. If their Case presseth thee more than thy own, and thou be willing to bear more of the Burden to ease them, thou art in no evil Case, and hast no Reason to complain. 4. If thou be doing what thou art able, to have Things helped, especially by laying Help upon him that is mighty, there

is no Reason of Disquieting: But, *Lastly*, They say, all their Complaints are kept silent before the Lord, all within Doors. *Ans.* Even these silent Workings of the Heart, are loud Murmurings before the Lord, even the disquieting Thoughts of Unbelief, the Soul ought to be before the Lord, silent unto Praise.

Use 2. Let us learn to improve the Covenant, especially in these Three: 1. Make use of it as a Bridle to restrain and keep us from Sin, and as a Bond unto Duty: So is this Covenant Relation made use of, in *Lev. 18. 4.* as a Bond unto Duty; *Ye shall do my Judgments, and keep mine Ordinances, to walk therein, I am the Lord your God;* and in *Joshua 24. 17, 18.* *The Lord our God, he it is that brought us up, and our Fathers, out of the Land of Egypt, and from the House of Bondage, and which did those great Signs in our Sight, and preserved us in all the Way wherein we went, and among all the People through whom we passed, and the Lord drave out from before us all the People; therefore we will serve him, for he is our God:* Especially we should make use of it to keep us from Dejection of Spirit; so, in *Exra 9. 13.* to bind up from Sin, this Covenant is so made use of: *After all that is come upon us, for our evil Deeds, and for our great Trespasts, seeing that thou our God hast punished us less than our Iniquities, and hast given us such Deliverance as this, should we again break thy Commandments?* and it should bind us to the Duties of our Calling and Relations. 2. We should make use of the Covenant, for the Aggravation of Sin: To sin against Grace, is a high Degree of sinning: See *Amos 3. 2.* *You only have I known of all the Families of the Earth, therefore I will punish you for all your Iniquities;* and *Rom. 2. 4.* *or despisest thou the Riches of his Goodness?* 3. We should improve it for the Praises of God, of the Lord and his Christ, *Isa. 60. 6.* the Converts of *Sheba* should shew forth the Praises of the Lord: So should all they who are called by the Lord out of Darkness into his marvellous Light, *1 Pet. 2. 9.* we should praise him for his Covenant, and seek Help from his Covenant to praise him.

S E R M O N XLIX.
 O N T H E
 G O S P E L C O V E N A N T :

On the desperate Estate of those who take not
 hold on the COVENANT.

2 SAMUEL XXiii. 6, 7.

*But the Sons of Belial shall be all of them as Thorns thrust
 away, because they cannot be taken with Hands.*

*But the Man that shall touch them, must be fenced with
 Iron, and the Staff of a Spear, and they shall be utterly
 burnt with Fire in the same Place.*

WE are come to the last Thing propounded of this
 Gospel Covenant; and it is, of the dangerous
 and desperate Estate of those that live without the Cove-
 nant: They are called here Sons of *Belial*, as some ex-
 pound the Word, Men who live without a Yoke, that
 break it; or, as others expound the Word, unprofitable
 Men, Never-do-well-men: We have *David's* Verdict of
 them; they are Sons of *Belial*, and Men that cannot be
 taken with Hands: The Man that shall touch them must
 be fenced with Iron, and with the Staff of a Spear; they shall
 be as Thorns thrust away, and be utterly burnt in the same
 Place.

Of this Point we shall speak as it lieth in the Text:
 1st, The Description of Men without the Covenant, and
 who stand against the Covenant. 2^{dly}, Their Danger
 and desperate Estate.

In

In the first, we have these Particulars: 1. Men without the Covenant are *Belials*. 2. Sons of *Belial* are Thorns. 3. They are Men with whom is no Dealing. 4. Who deal with such Men had need to be well armed.

As to the first, They that have nothing to do with this Covenant, they are all Sons of *Belial*, Men without Yoke, that do break all Yokes. Men in whom is no Profit; like *Leviathans*, with whom you can make no Covenant, *Job* 41. 1. 4. Men that break Bonds, and cut the Cords of Christ asunder, *Psa.* 2. 3. Men that break Yokes, and altogether burst the Bonds, *Jer.* 5. 5. they are such as will not have Christ reign over them, *Luke* 19. 14. such were *David's* Enemies; and such are all the implacable Enemies of Christ: Oh! this is a dangerous and desperate Estate: 1. They are not under Law to Christ, *1 Cor.* 9. 21. so, they are out of their Place, as Birds from their Nest, *Prov.* 27. 8. 2. They are under a worse Master, *Az.* 26. 18. and *2 Tim.* 2. 26. 3. They are Persons good for nothing, their Heart is little worth, *Prov.* 10. 20. 4. They are Children of Wrath, *Eph.* 2. 3. 5. They are Heirs of Shame, the Seed of evil Doers shall never be renowned, *Isa.* 14. 20.

Use 1. Terror to all Sons of *Belial*, who are Kings in their Will, and Slaves to their Will, both at once: They think themselves Kings, and that they reign with those, in *1 Cor.* 4. 8. when they are Slaves to Lust, *Tit.* 3. 3. presumptuous and self-willed, like these, *2 Pet.* 2. 10. Now, in Scripture, Sons of *Belial* are these, 1. Seducers, *Deut.* 13. 13. 2. Profane and voluptuous Men, *Jud.* 10. 22. 3. Men that know not God savingly and practically, *1 Sam.* 2. 12. 4. False Judges, and false Witnesses against innocent Men, *1 Kings* 21. 10, 13. 5. Selfish and partial Men, *1 Sam.* 30. 22. 6. Drunkards, *1 Sam.* 1. 16. 7. Despisers of lawful Government, *1 Sam.* 10. 27. and *2 Sam.* 20. 1. and all that join with them; and, have we not such Enemies of the Covenant in all Respects?

Use 2. Matter of Praise to those that come under Christ's Yoke, and that Bond of the Covenant, *Ezekiel* 20. 37. they are brought from Bondage to Liberty, and from

from a base to a high and honourable Estate. O! they are blest that are no *Belials*.

As to the second Thing in the Description of these Men, they are said to be Thorns: The Church is a Lilly among such Thorns; the best of them are like Briars, and Thorn Hedges, *Micah* 7. 4. they are like Thorns folden together, *Nahum* 1. 10. 1. They are of the cursed Kind; Thorns came from the Curse, *Gen.* 3. 18. like *Idumea*, the People of the Lord's Curse, *Isaiah* 34. 5. 2. They are ever Pricks and Thorns to the People of God, *Joshua* 23. 13. 3. They stop and choke every good Motion, and Motion for good. 4. Their Ground beareth nothing but Thorns; like that, in *Heb.* 6. 8. 5. Thorns and Snares are in their Way, *Prov.* 22. 5.

Use 1. The Saints and Servants of God would look upon them as such, even Persons like Thorns, not only near a Curse, but under a greater Curse than that, in *Matth.* 21. 19. which came upon the barren Fig tree: Pray, as many as are of the Election, from under it; and pray against Sin and Temptations, that they may not prove Thorns unto you.

Use 2. There is Matter of Praise to those that are within the Covenant: They are not Thorns, but pleasant Plants, Trees of Righteousness, the Planting of the Lord, *Isa.* 61. 3. growing up, and bringing forth most pleasant Fruit, under the Shade of that noble Plant of Renown, *Ezek.* 34. 29.

Use 3. We have Profit by them, if we make use of them as Thorns: 1st, For teaching; they are employed as Rods for Correction and Instruction; see *Judges* 8. 16. where *Gideon* taught the Men of *Succoth* with Thorns. 2^d, Make use of them for humbling us: Even wicked Men may become humbling Thorns; as well as that wicked one with his Temptations, *2 Cor.* 12. 7. 3^d, Make use of them as a Hedge, to hedge in our Way, as the Lord doth, *Hos.* 2. 6. 4th, Look upon them as renting and tearing; so, have no Fellowship with them, but come out from among them, *2 Cor.* 6. 17.

So, I come to the third Point, That Sons of *Belial* are Men with whom is no Dealing; they are such as cannot be

be spoken to, 1 Sam. 25. 17. There is no taking of them with Hands, in this Text; their Words cannot be born, they belch out with their Mouths, Swords are in their Lips, they are that Generation, in Prov. 30. 14. whose Teeth are as Swords, and their Jaw teeth as Knives, to devour the Poor from off the Earth, and the Needy from among Men; yea, when they speak fairest, they are not to be trusted, Psalm 55. 21. while the Words of their Mouth are smother than Butter, there is War in their Heart; while their Words are softer than Oil, yet they are drawn Swords. This appeareth, (1.) In their dealing wisely and subtilly against the People of God, as Pharaoh did, Exod. 1. 10. wherein God hath a supreme and an over-ruling Hand, Psalm 105. 25. (2.) From their dealing unjustly, even in a Land of Uprightness, Isa. 26. 10. (3.) From their dealing very treacherously, as in Jer. 12. 1. (4.) From their dealing very furiously, by taking away Nose and Ears; the Lord hath a supreme Hand in that also, Ezek. 23. 25. (5.) From their being incorrigible by the Word, Acts 7. 51. always resisting the Holy Ghost therein. (6.) From their being incorrigible by the Rod also, in Jer. 2. 30. *In vain I have smitten your Children, they received no Correction: and, what cometh of it? Your own Sword hath destroyed your Prophets like a devouring Lion.*

Use 1. Terror to all such ungodly Wretches; Sons of Belial, as such, they are in a hopelets Case; yet the Lord may find a Time for such; the wild Ass used to the Wilderness, that snuffeth up the Wind at her Pleasure, in her Occasion who can turn her away? All that seek her, will not weary themselves; in her Month they shall find her: O that the Lord would find such a Time for some Belials in this Time!

Use 2. Beware of being intractable, lest you turn incorrigible; the Wisdom which is from above is easy to be intreated, Jamss 3. 17. the Sons of Belial have none of that.

Use 3. Christians would spare meddling with such Men, so far as they can; for hardly can any meddle with them without Hurt.

As to the fourth Thing in the Description of these Men of *Belial*; who meddle with them, had need to be well armed and fenced; they had need to be armed with that Armour of Light, *Rom.* 13. 12. with that Armour of Righteousness, *2 Cor.* 6. 7. with the whole Armour of God, *Eph.* 6. 11, 13. and, in *1 Pet.* 4. 1. with the same Mind that was in Christ, *1st*, Because of their Power under their Captain General, *Eph.* 6. 12. *2d*, Because of their Craft, *2 Cor.* 11. 3. *3d*, Because of his and their Watchfulness, *Psalms* 5. 8. and 27. 11. *Jer.* 20. 10. *4th*, Unless we be compleatly armed, as good none at all; at every Open we may receive deadly Wounds. *5th*, The Staff of a Spear needful in some Cases; for the too high Approaches of such Adversaries is dangerous. *6th*, There is Need of being well armed, because of their Cruelty; they will both scratch and tear, *Luke* 9. 42.

Use 1. Their Madness that dispute with Satan, the great *Belial*, or with wicked Men, his Sons, naked and unarmed; they cannot escape but be Satan's Prey: It is good keeping Satan and his Men at the Staff's End; near Strokes are not so easily warded off.

Use 2. Look well to your spiritual Armour, that it be always fitted and fixed, as you desire to be kept from Hurt by Satan, and his Sons and Staves; cloath yourselves with all Graces, but with Christ more than all, and nearest your Heart, *Rom.* 13. 14. Keep Grace in Exercise, and improve all the Means of spiritual Defence.

Come we now to the second Thing propounded, The desperate Estate of such Men, which is put here down, in *David's* Estimation of them, and in that Sentence which from the Lord he pronounceth against them: From the first we have this Point; who have taken hold on the Covenant to improve it, need not fear the Men of *Belial*; *David* speaketh of them as gone Men, and Men of no Worth: *1st*, Man be he of never so great Power if set against God, or compared with him, is of no Account; Cease ye from Man, whose Breath is in his Nostrils, for wherein is he to be accounted of? *Isa.* 2. 22. *2d*, The Man in Covenant with God, hath Salvation for Walls and Bulwarks, *Isa.* 26. 1. *3d*, The Believer seeth the

the End of the Men of *Belial* afar off, *Psalms* 7. 9. and 37. 13. 38. *4th*, They have all abundantly made up to them in God, who is theirs by Covenant; so as the worst of Men, when they have done their worst, can prejudge them in nothing: So, when *Amaziab* said to the Man of God, *But what shall we do for the hundred Talents, which I have given to the Army of Israel?* the Man of God answered, *The Lord is able to give thee much more than this,* 2 Chron. 25. 9.

Use 1. Reproof of Faintheartedness, from the Fear of the Men of *Belial*: We should not, who profess ourselves Christians, fear such Men, *Isa.* 51. 12. and 31. 3. nor should we fear their Reproach, though they should call us *Belials*, as *Shimei* did *David*, 2 Sam. 16. 7. but rather we should be ready to go forth without the Camp to Christ, bearing his Reproach, *Heb.* 13. 13. when reviled, not to revile again.

Use 2. This may quail the Pride and Vain-glory of wicked Men; they are of no Account with God; and the Man that is got in to the Covenant, and up to the Rock that is higher than himself, *Psalms* 61. 2. will not regard them, but despise their Image.

A second Thing sheweth their dangerous Estate; tho' they be pricking and grievous Thorns, and cannot be taken with Man's Hands, yet the Lord can grip and handle them to Purpose; he can find Instruments to Purpose, as may be seen, in *Deut.* 13. 15, 16, 17. so, as they shall devour one another, *Judges* 9. 20. 20. 13. *Psalms* 58. 9. and 119. 119. For, 1st, Briars and Thorns are nothing to God, *Isa.* 27. 4. 2^d, He can Fence his own sufficiently against them, and make the Instruments of his Wrath light sore upon them, *Isa.* 7. 18, 19. 3^d, He can make one thrust at another, *Judges* 9. 20. *4th*, Because of that Promise which the Lord hath made, in *Isa.* 55. 13. *Instead of the Thorn shall come up the Fir Tree, and instead of the Briar shall come up the Myrtle Tree;* and of that, in *Ezek.* 28. 24. *And there shall be no more a pricking Briar to the House of Israel, nor any grieving Thorn of all that are round about them that despised them.*

Use 1. There is no Reason to despair; though Thorns abound, and be too strong for the People of God, as the Sons of *Zeruiab* were for *David*, and King *Saul* also, *David* had Experience of being delivered from his strong Enemy, *2 Sam.* 22. 18. The Lord hath as many Carpenters, as Enemies have Horns, *Zech.* 1. 20. and he hath Mattocks for their Thorns; *Isa.* 7. 25. so as there shall not be the Fear of Briars and Thorns.

Use 2. Hence there is Matter of Terror to those who are Men of *Belial*, and Thorns to God's People, opposing Christ in his own Crown and Scepter, bearing down Worship, and Ordinances; and the Ministry: Sure, the Lord can handle them soundly, and to Purpose; yea, he can handle them roughly, and will do so: He hath not smitten his own, as he will smite them; he will debate with his own in Measure; he will stay his rough Wind in the Day of the East Wind, *Isa.* 27. 7, 8. But he will not do so with the Enemies of his People; when he stirreth up his Jealousy like a Man of War, he will destroy and devour at once, *Isa.* 42. 13, 14.

The third Thing which speaketh the dangerous and desperate Case of these Men of *Belial*, there is nothing but utter Destruction for them; they will be quenched as the Fire of Thorns, *Psalms* 118. 12. they shall be as the Burnings of Lime, as Thorns cut up shall they be burnt in the Fire, *Isa.* 33. 12. they are of those that are condemned already, *John* 3. 18. 1st, They are like that Stubble full dry, *Nab.* 1. 10. 2^d, This total Destruction shall come upon them, because of their unmeasurable Hatred at God's People, *Psalms* 83. 4. 3 Because of that Promise, which the Lord hath made to his People, in *Zech.* 14. 21. *In that Day there shall be no more Canaanite in the House of the God of Hosts.*

Use 1. Matter of Terror to the Sons of *Belial*, of Terror, even unto Despair, to all those who are incessant Troublers of the Lord's People: When they are folden together as Thorns, and drunken as Drunkards, the Lord will burn them up utterly in that Day, both they and the wicked Counseller that cometh out of them, who imagineth Mischief against the Lord, *Nab.* 1. 10. 11.

Use

On the GOSPEL COVENANT. 463

Use 2. Learn we yet better to abide under Christ's Yoke; there is no Life nor Mercy without it, nothing but Destruction and Desolation, *Isa.* 34. 12, 13. *Hos.* 9. 5.——8. And let all the People of God separate themselves from such Men, lest, being Partakers of their Sins, they be Partakers of their Plagues also, *Rev.* 18. 4.

The fourth Thing which speaketh their desperate Estate, they shall be burnt with Fire in the same Place; so, wicked Men, in the same Places where they grow up like Thorns, and act much Mischief, they shall be burnt up: When God beginneth with them, he will quickly make an End of them: So he threatened the Sons of *Eli*, when they came to be *Belials*, *1 Sam.* 3. 12. so he made quick Dispatch of *Sennacherib*, *Isa.* 37. 37, 38. and of *Gog*, after that Fury hath come up in his Face; compare *Ezek.* 38. 18. with *Ezek.* 39. 11. Now, the Lord will do so, 1st, To make his Work of Justice the more conspicuous. 2^d, To vex the Enemies of his People the more, in their so unexpected Disappointments, *Psalms* 17. 13. 3^d, Because they seek to have their Nests on high, and to establish themselves so, as that they may dwell alone upon the Earth, *Isa.* 5. 8. and 22. 16.

Use 1. Matter yet of further Terror to those Sons of *Belial*; in no Place can they be secure, how long they carry about with them an evil Conscience; nay, not in the Place wherein they have grown up, and acted their Mischiefs with greatest Success.

Use 2. Let us learn to sanctify our Dwelling-Places, lest, even in these Places, where we have thought ourselves most secure, we be cut off; and lest those Things befall us, which are threatened, in *Job* 27. 21, 34. that is, some East-Wind like Judgment, hurl us out of our Place.

If any ask me, who are in Danger to be such Sons of *Belial*? I send them for Solution to that Oracle, in *John* 8. 37. They will be the Sons of *Belial* in the highest Degree, even such as would kill Christ, if he were on Earth again; who will not suffer his Word to take place in them: It is then much of our Concernment, as we desire not to be of this black Company, to suffer this Word of Christ, which is in his preached Covenant, to dwell richly in us,

ac-

according to that Word, *Col. 3. 16.* that is the Word, of which it is said, in *Psalms 138. 2.* that he hath magnified it above all his Name. The Word of Promise is good Company, and the Breasts of the everlasting Covenant are so full, as we may milk out abundantly from them, and be delighted with the Abundance of Glory, *Isa. 66. 11.* O! for Faith, and more Faith; Fruition is coming: Even so, come, Lord Jesus. *Amen.*

END of the SERMONS.

A LETTER by the Author to his Flock, the Parishoners of Loudon, after the taking of the Bond, which was imposed after Pentland.

September 24th, 1668.

My dear Friends,

I RECEIVED yours, dated at *Burn-mouth*, wherein you mention the Receipt of mine, but you make no mention of what I sent with it. I rejoice greatly that ye have external Peace, praying the Lord he may give you the right Improvement of it, and that he may be pleased not to leave you altogether destitute of the Gospel of Peace: But it is no small Grief of Heart to me, that you have all, as you write, from the highest to the lowest, not only said but subscribed a Peace, to these whom God neither hath, nor ever will speak Peace to. I know, yea, and charitably judge, that of not only the better, but greater Part of you, it may be said, you have not willingly followed the Commandments of that Sort; and so, I hope, the Lord will not break you in Judgment, as *Ephraim* is threatened, *Hosea 5. 11.* and, I hope, that tho' your Leaders have caused you to err, according to *Isaiah 9. 16.*

g. 16. You that have been led (having done it ignorantly, and through Infirmary) shall not be destroyed, as is threatened in that Scripture; yet I think it my Duty to warn and charge you, in my Master's Name, even all of you, to repent of that Deed, as you desire the Peace of God, and to beware of the Consequents thereof: It will not be Mens Thoughts and Notions of a Peace in the Moon, that will save them from Guilt, when they have subscribed that Peace, according to the Meaning of those that required it, that is, Peace to them and to the Government which they have established, and to all the Mischiefs which they have established by Law: This you have done, and will be construed to have done so, before God, and all sober Men. Tho' Men be not bound to appear against a Party that hath destroyed Religion and Liberty, without a clear Call from God, and some suitable and probable Mean of Strength; yet, to bind themselves not to appear, is quite another Thing, a binding of themselves from that Duty, when God calleth them. My Fear is, and I shall not dissemble with you, that they who have been most forward in that Work, of contributing unto Prelates last Settlement, shall be very hardly persuaded, ever to see an Occasion of appearing against them, or probably honoured of God to do any Thing of that Sort: If ever the Lord honour me to see your Face, you may be sure there will be much to be repented of by us both; I mean, myself and you: Yet this I say, not that I am conscious to myself, that either in Doctrine, Worship, Discipline, or Government, I did teach any Thing whereof I need to be ashamed: But the short-coming hath been in Practices; I was neither so painful nor faithful as I both should and might have been, when I was with you: Then you had been better grounded and stablished in the Truth, than to go and hear profane and perjured Persons, infamous by Law, and abominable in the Gospel; who neither had a Call from God nor Man; and the Call which their pretended Senders had, they renounced it at *London*, and took a new Call from Antichristian Prelates, who professedly hold of the Pope their Master: Then also you had been resolute against all Oaths and Practices, which

are professedly required, for Security against the Duties sworn unto in our solemn Covenants: And, amongst other Short-comings, I profess it before the World and you, my greatest Short-coming hath been, in that, wherein some may think I did over-reach, that is, in not bearing Witness to the Truth, particularly in Church Assemblies, and before the Council. Something will stick to me while I live, and may keep me from ever seeing that sometimes good Land: Poor Women have shamed us Ministers, who have refused to subscribe the unjust Sentences of Men: I say no more of this sad Subject; but shall wish all as ready to repent of every Thing wherein they have erred, as I desire to be of all my Failings and Faults: Only, now, my dear Brethren and Friends, let it suffice us, that in Times past we have not walked suitably to our Mercies; and for afterwards, to study more Circumspection, and pray the Lord, that we be not led into Temptation.

Your Case lyeth heavy on me; so as, sometimes, I dare not think on it seriously: You have been the Sufferers, not we: The Lord did withdraw us into a cool Shadow from the Heat, when Men did drive us from the Lord's Inheritance; but you have been, and yet are, in the Furnace: I bless the Lord, that helped any of your Number to jeopard and lay down their Lives for the Truth and Crown of our and their Master; and do not think but it was a probable Mean, if the Lord's time had been come, and Men, who were alike bound by Covenant to appear, had acted their Part: However, the Lord obtained his End, a glorious Testimony to his Truth and Interests, by Blood and Martyrdom; which hath made some, none of the greatest and wisest, famous among the Churches, and may be a Token for Good to the Lord's People in all Times coming.

My earnest Desire and Prayer to God for you, is, that your Hearts may be made more and more perfect, established by Grace; so shall you be stedfast in his Covenant, and the Blessings of the everlasting Covenant shall be upon you: It is your Part, especially of such as have studied most, to keep your Integrity, to study the edifying both
of

of yourselves and others in the most holy Faith, and to follow Holiness, without which none shall see God: Your Light should now shine in the midst of a crooked and perverse Generation; and you should walk in Wisdom towards them that are without also, but not in the Wisdom of this World, which is earthly, carnal, and devilish; but in that Wisdom which is from above, and is first pure, and then peaceable: Be making use of such Means as are left you, and come to your Hand in Providence; but beware of Dogs, and false Prophets: Exhort and comfort one another in this your Day: Grace, Mercy, and Peace be multiplied on you: My Blessing and Love to all that love our Lord Jesus:

I am yours,

while I am in this Tabernacle,

JOHN NEVAY.

Remember me to all, especially to those who love our Master and his Cause, most affectionately: I will not cease to pray for you, and expect you will not forget me, as often as you appear before the Throne: My Companion hath herself dearly remembered to you.

To the much honoured, my dear Brethren and Friends, the Heretors, Elders, and other Inhabitants, Members of the Congregation of Loudon: Grace, Mercy, and Peace be multiplied unto you, from God the Father, and from his Son Jesus Christ.

My dear Brethren and Friends,

YOURS, of the Date *August 19th*, I received, about the Beginning of this Month, when I was very weak, and under sore Sicknes; so as I was not able to

read it, let be to answer it: My Friends found it sealed by three in your Name; of whom enquiring who they were, I told them they were well affected Persons, Masters of Arts, but none of them Masters of a Family in the Congregation: They stumbled at it; but I strove to beget in them a right Understanding of the Matter: However your Letter was very acceptable to me, as breathing forth much of an honest and publick Spirit, and giving me a clear Representation of your State, both as to Times past and present, and full of Affection to myself, sympathizing with all that suffer for the Testimony of Jesus.

My dear Brethren, your not writing to me did never beget the least Suspicion in me, either of your want of Respect or Forgetfulness of me, knowing how it stood with you; and as I could kindly sympathize with you in all your Hardships, I may take the Lord to Witness, you were ever dear unto me, since the first Day I knew you, and never more than in your suffering Lot: You were still in my Heart, to live and die with you (as I have often evidenced) and are so now, if the Lord would say *Amen*. It hath been my Fault I have not written so often as I might have done unto you; but, among other Reasons, this hath been one, that I knew not well to whom to direct my Letters; fearing that some might look on it as a Wrong, to be named on the Back of any Letter sent by me; yet to some I did write now and then, desiring it to be communicated with the rest; and, about a Year since, I sent a Book of SERMONS, which were preached among you, upon *the Covenant of Grace*, and *Temptations of Christ* (all written with my own Hand) to be made use of in Christian Meetings, and to pass from Hand to Hand, among those that hunger after the Word; which, when it shall be perused, and returned to my Stepson, I have other two of the like Size, of Sermons preached in this Place, which may, if you call for them, be sent unto you, and be of the same Use in your desolate Condition: I can do no more but pray for you; and if I could do that well, I had done almost all that is required: I am not worthy of the Esteem you have of me; I have not whereof to glory, but much whereof I am ashamed,

shamed, and which may make me go mourning to my Grave; but, if you stand fast, I live: You are all my Crown and Joy in this Earth (next to the Joy of *Jerusalem* and of her King) and I hope to have some of you my Joy and Crown in our Father's Kingdom, besides those that are gone before us, and entered into the Joy of the Lord: I have not been altogether ignorant of the Changes and Wars which has been amongst you, of Deep-calling unto Deep; nor how the Lord did sit on all your Floods as King, and did give you many Times some more Ease than to others; and you wanted not your Share in the most honourable Testimony that ever was given to the Truth and Kingdom of Christ in that Land, since the Days of Mr. *Patrick Hamilton*, Mr. *George Wishart*, and Mr. *Walter Mith*, Martyrs. It is grievous to us, as to you, the Deluge of Profaneness which hath overflowed the covenanted Lands; but the Spirit of Uncleanness is the ordinary Attendant of false Doctrine and Worship; and when the evil Spirit is cast out, and returneth to the House sweep'd and garnished, it is with seven other Spirits more wicked than himself: Discipline was a Yoke to many in our best Times, but now great Men have altogether broken the Yoke, and burst the Banks; so as it is to be feared, tho' there should be some Deliverance, yet Discipline shall not be restored to its Vigour in this Generation: But it is more grievous, that there is so little Repentance, or laying of Things to Heart, even among the Lord's own People, so little pleading with God, that he may turn away his Wrath: You do well to take notice of your Mercies, and more especially of the Gospel, continued more with you than with others in your worst Times, and that it is yet continued with you, so as hungry Souls might and may be fed every Lord's Day, by Parcels; and perplexed Souls may have their Cases resolved: That Respite which you magnify, that godly Ministers begin to have with Men in Power, will not be found such a Mercy as is supposed, but rather, if not well looked to, the greatest Snare that hitherto that Church hath met with: The Indulgence you mention, I must confess, I love it not, Name nor Thing: The Name doth, (1.) Speak a sovereign and Pope-like Power in the Magistrate. (2.)

It imports the justifying of all the Violence and Unrighteousness, acted by those in Power, in putting Ministers from their Places and Stations. (3) It holdeth forth this, that the Magistrates restoring of Ministers to their Right, is not lying on him, as a necessary Duty, but as an Act of Pleasure and Favour: The Thing I look upon as a clear invading of the Kingdom of Christ, wherein the Magistrate doth take upon him to send forth Ministers at Pleasure, even to other Mens Charges, to limit them in their Commission, to plant and displant them. Who will read, and impartially consider, the King's Letter, the Act of the Council, sending forth Ministers, with other Acts and Practices following thereupon, will clearly see the Magistrate taking upon him the whole Power of calling and sending Ministers, and Ministers their accepting with Thankfulness, to be a giving up of the Keys. It is true, Magistrates may command Ministers, as well as other Men, to their Work; but it is another Thing, to have the Exercise of their Ministry wholly depending on the Magistrate.

That which is adduced for strengthening of this Usurpation, from the Practice of *Hezekiah* and *Josiah*, will neither found a Warrant, nor be any Parallel, if we consider these Things: 1st, They were not Men that did cast out the Priests, the Ministers of the Lord, nor ever took that Power on them. 2^{dly}, They did not pretend to the giving of Indulgences; but, in that which they did, they found themselves pressed with the Conscience of their Duty, and so set about a Work of Reformation, and called up every Man to help in that Work in his Station. 3^{dly}, There was not a calling out of some, upon a political Design, but a calling of all, both Priests and Levites, except those that had made defection. 4^{thly}, There was not a calling them to one anothers Charge, but of every Man to his own, according to the Order of *David* by the Spirit. 5^{thly}, There was the putting away of all the unlawful and intruding Priests. 6^{thly}, There was no tying of the Priests and Levites unto a Dependence on the Magistrate, in the Exercise of their Ministry, but the Magistrate acknowledging, that the Lord had

had chosen them to serve and minister to him; and therefore they should not be negligent. 7thly, There was no Limitation in their Commission, but to act according to that which was written in the Book that was found. 8thly, There was a gathering together of the Princes, Elders, and People, to seek Reconciliation with God by a Sacrifice, and entering solemnly into Covenant with God, which, how far the Design that is driven on is from, any of common Understanding may discern.

One Prejudice farther I have, against the Men that have received this Indulgence; they are silent as to the Times, and so they do not preach Christ, 1st, Because they preach him not fully. 2d, They preach him not, Christ a King, and the Government on his Shoulders. 3d, They preach him not up, in that wherein he suffereth most Contradiction in the Times, contrary to the Practice of Christ and his Apostles, when the kingly Dignity of Christ was entertained scornfully, he did not only twice assert it, but sealed it with his Blood: When the Apostles were called in question, as to the Exercise of their Ministry they boldly asserted it to be of God, and not of Man, while they said, *We ought to obey God rather than Man*: The Witnesses their Preaching, *Rev. 11.* is called their Testimony. The most honourable Way of preaching, is, in testifying against the Evils and Errors of the Time: While Men contend for the Faith, they cannot be faithful unless they contend as much for his Crown Interests, as for the Interests of his Person and other Offices. Some Men in those Days do hide themselves under *Philippians 1. 18.* *What then? notwithstanding every Way, whether in Pretence or Truth, Christ is preached, and I therein do rejoice, yea, and will rejoice:* But they do not consider, (1.) How the Men who preached there waxed confident by other Mens Bonds; nor, (2.) How the Question was not then about the Matter, but the Principle and Ends: All preached Christ, and whole Christ; it is not so in our Case: Nor, (3.) How the preaching of Christ was then the great Controversy of the Times, which, who preached Christ, did suffer Persecution; and who preached him not were free of it,
Gal.

Gal. 6. 12. I have been the more large in these Things, because you professed a Desire to know my Mind, in Relation to the Times. If there be any Good by the Designs which are on Foot, the Lord hath hid it from us; but the Lord hath an over-ruling Hand: While you hope the best, prepare for the worst: You do well to mourn, not only for your own, but the Sins of others, which, by not mourning for them, may become your own: Particularly, you have to mourn for your Unfruitfulness in the Gospel.

In a Letter which came along with yours, it is pleaded, I know not by what Warrant, that I should write to some to supply my Place, telling me that I am banished to my Life's End; and yet, in the same Letter, it is told me, that, upon Debate, the wiser and better Part of you think fit you remain as you are: However, that I may not seem unreasonable, and not consonant to other Divines, as that Letter would make me, if I refuse to write such a Letter, I declare my Mind freely, that I allow any faithful Minister to exercise his Ministry among you, by Virtue of his Commission received from Christ, and his Ordination by the Presbytery; yet so as the Door be not shut, which the Lord hath hitherto kept open for me; but I am not clear, either for allowing or encouraging any Man, either to preach or constitute Sessions by the Council's Order: I expect a greater Blessing will follow on the Preaching of the first than the last. As to your Fear I be the last of being restored, by Reason of the Act of Banishment against me, and my personal Engagement, and the bad Character I pass under among the Rulers; I say, if there be great Intention of reforming the Lord's House, Acts of Banishment will not be stood upon, and my personal Engagement will fall with the repealing of the Act; which is no more but not to return without Leave: As to the Particular alledged against me, it is twice a Lie; for, 1. I was in another Church preaching that Day, wherein any Thing was spoken against that *Provoll*, a great Complyer with the *English* in their Time: Next, he that spoke it, spoke it more modestly, the Text warranting him to speak against Covenantant

nant Breakers: He said, but if there be any here that has burnt the Covenant, let them look for some Stroke from God, except they repent: Let it be remembered, that this burning of the Covenant was without all Authority, before either *Committee of Estates* or *Parliament* sat on the 29th of *May* that was first kept: However, though you think my being last, may be a Loss for you, I hope it shall be so neither to you nor me; and, it may be, before the Lord's Work be perfected on Mount *Zion*, that many who have been first, shall desire they had been last.

I thank you heartily for your professed and real Respect to me, and desire to evidence the same; but, Thanks be to your Lord and mine, I am well provided, and, I trust, shall be so still: I desire you to look to the Repairing of the Manse; and what you would bestow on me, bestow on it; for who knoweth but I may yet live a while, and die in it? however, an honest Man shall bruik it when I am gone. There is one Thing I am blamed for in the Letter that came along with yours, that I did not in half a Sheet of Paper signify my Receipt of your last taken: I may say, I never sought yours but you; and I ever desired Fruit, rather than a Gift, and never loved to be unthankful; but that which you sent, though it was delivered to a faithful Man in *Edinburgh*, and he delivered it to a faithful Man in *Rotterdam*, who was in *Edinburgh* for the Time; yet his Occasions taking him home by *London*, he left that Money with some of his own, in the Hand of another trusty Merchant in *Edinburgh*, to have been transported by Bill of Exchange; yet three Years past over before we had any Account of it; then I received the greater Part of it; but it was *September* the last Year before I had the full Account of it; at which Time I sent my Receipt to the Person or his Relict, to whom it was first delivered: I have neither Time nor List to consider the rest of that other Letter, being now wearied and not fully recovered.

Now, my dear Friends and Brethren, seeing you own me as your Pastor, I hope neither any Thing that Men have done against me, or I against myself, shall be able

474 *A Letter from the Author, &c.*

to loose the Bond, or put me from among you, while this Breath is in me. Pray for me, my Days cannot be long and many; yet, such as they shall be, I would desire to spend and end among you, if the Lord will; but his Will be done. The Grace of our Lord Jesus, and my Blessing be on you all, old and young: I am, though most unworthy, most earnestly ambitious of no higher Honour on Earth, than to live and die

Your most affectionate Minister,
Rotterdam, Oct.
22d, 1669. *and Servant in the Gospel,*

JOHN NEVAY.

A TABLE of the SERMONS.

	Page
SERMON on 2 Sam. 23. 1.	1
SERM. on 2 Sam. 23. ver. 2, 3, 4.	10
SERM. on 2 Sam. 23. 5.	18
SERM. I. On the Covenant, from 2 Sam. 23. 5. which is of the Covenant in general, and of the two Covenants.	27
SERM. II. Of the old and new Dispensation of the Covenant.	36
SERM. III. Of the Gospel Covenant as made, and Author of the Covenant.	45
SERM. IV. Of the Parties in the Covenant, Christ as chief, and Believers in and with him.	53
SERM. V. How it is particular with some, and not general with all.	61
SERM. VI. Of Children, a Party in the Covenant with their believing Parents.	69
SERM. VII. A short Vindication of Infant Baptism.	78
SERM.	

T A B L E

	Page
SERM. VIII. <i>How the Covenant of Grace is conditional.</i>	86
SERM. IX. <i>Of Faith as the Condition of the Covenant.</i>	95
SERM. X. <i>On the first Property of the Covenant, its Freeness.</i>	104
SERM. XI. <i>On the second Property, its nearly uniting Nature.</i>	112
SERM. XII. <i>On the third Property, the Eternity thereof.</i>	121
SERM. XIII. <i>On the fourth Property, how it is well ordered.</i>	129
SERM. XIV. <i>On the fifth Property, the Sureness of the Covenant.</i>	138
SERM. XV. <i>On the sixth Property, the Holiness of the Covenant.</i>	146
SERM. XVI. <i>On the seventh Property, the Fulness of the Covenant.</i>	155
SERM. XVII. <i>Of the Fulness of the Covenant in David's Estimation.</i>	164
SERM. XVIII. <i>On the Blessings of the Covenant as in the Promise.</i>	172
SERM. XIX. <i>On the Sum of Covenant Blessings, in the Mother Promise, I will be your God.</i>	181
SERM. XX. <i>On Repentance, the first spiritual Blessing of the Covenant.</i>	190
SERM. XXI. <i>On Forgiveness of Sin, the second Blessing.</i>	199
SERM. XXII. <i>On the third spiritual Blessing, the imputed Righteousness of Christ.</i>	208
SERM. XXIII. <i>On the fourth Blessing of the Covenant, Sanctification in general.</i>	217
SERM. XXIV. <i>On the Parts of Sanctification, and first of Mortification.</i>	227
SERM. XXV. <i>On the second Part of Sanctification, new Obedience.</i>	236
SERM. XXVI. <i>On sanctifying and saving Graces, and first of Knowledge.</i>	245
SERM. XXVII. <i>On the second saving Grace, Faith.</i>	254
SERM. XXVIII. <i>On the third saving Grace, Hope.</i>	263
SERM. XXIX. <i>On the fourth saving Grace, holy Fear.</i>	273
SERM. XXX. <i>On the fifth saving Grace, Love.</i>	283
SERM. XXXI. <i>On the sixth sanctifying Grace, Zeal.</i>	292
SERM.	

T A B L E.

	<i>Page</i>
SERM. XXXII. <i>On the seventh and eighth saving Graces, Righteousness and Temperance.</i>	301
SERM. XXXIII. <i>On the ninth saving Grace, Sincerity.</i>	311
SERM. XXXIV. <i>On the tenth saving Grace, Humility.</i>	320
SERM. XXXV. <i>On the eleventh sanctifying Grace, Meekness.</i>	329
SERM. XXXVI. <i>On the twelfth sanctifying Grace, Patience.</i>	338
SERM. XXXVII. <i>On the Fruits of Sanctification, and first of Peace and Assurance.</i>	347
SERM. XXXVIII. <i>On the Fruits of Sanctification, Joy and Comfort.</i>	356
SERM. XXXIX. <i>On the last Fruit of Sanctification, Communion with God.</i>	365
SERM. XL. <i>On the Means of Sanctification, first, of hearing the Word, and receiving of the Sacraments.</i>	374
SERM. XLI. <i>On the other Means of Sanctification, Prayer and Praise.</i>	383
SERM. XLII. <i>On the fifth Blessing of the Covenant, Adoption.</i>	392
SERM. XLIII. <i>On the sixth Blessing of the Covenant, Perseverance.</i>	401
SERM. XLIV. <i>On the seventh Blessing of the Covenant, eternal Life.</i>	410
SERM. XLV. <i>On the temporal Blessings of the Covenant.</i>	419
SERM. XLVI. <i>On the Conveyance of these Blessings by a Mediator.</i>	428
SERM. XLVII. <i>On the Covenant Duties, and first, of entering in Covenant.</i>	437
SERM. XLVIII. <i>On the other great Duty of the Covenant, the right Improving of it.</i>	447
SERM. XLIX. <i>On the desperate Estate of those who live without and take not hold of this Covenant.</i>	456

F I N I S.



